Zion's Herald

Wednesday, January 19, 1898

FIRST METHODIST EPISCOPAL CHURCH, GERMANTOWN, PHILADELPHIA

The new First Methodist Episcopal Church of Germantown, Philadelphia, which will be dedicated by Bishop McCabe on Easter Sunday, April 10, will rank among the very finest specimens of Gothic church architecture in this country. It has a seating capacity for about 1 000 persons, and the Sunday-school room will comfortably seat 800. The exterior walls are of Holmesburg granite, with carved trimmings of Indiana limestone. On the southwest corner there is a large tower, 24 feet square and 100 feet high, surmounted by handsomely carved pinnacles, commemorating the century of church history. The interior dimensions of the church are approximately 85 feet long by 80 feet wide. The woodwork of the main building is of quartered white oak, with paneled oak ceiling. The Sunday-school building, also finished in oak, which was dedicated by Bishop Hurst, May 23, 1897, is partially detached from the church, and is 72 feet in width, and of about the same depth, the rear being of semi-octagonal construction. This room is so arranged that there is in the centre a main room surrounded by five large class-rooms and a ladies' parlor and Epworth League room. In each of the latter there is a large open fireplace. The edifice is indeed one of the finest and most convenient church properties in the country. It reflects great credit upon our Methodism at large, and especially upon the pastor, Rev. F. P. Parkin.

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150 Fifth Avenue, New York

Zion's Herald

Volume LXXVI | Boston, Wednesday, January 19, 1898 | Number 3

Zion's Herald

CHARLES PARKHURST, Editor
A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Scientific Road Construction in this State

Forty-five miles of good roads were constructed last year by the Highway Commission. In order to make the object lesson as effective as possible, this construction was in sections, and was distributed over eighty towns. As a result, improved roads have been undertaken with the money appropriated by the towns generally, and twenty-five towns have decided to spend sums sufficiently liberal to have roads constructed of the same high type as those built by the State. It has also been learned that whereas there were only twenty-seven steam-rollers in use in 1892, at the close of last year 125 were reported, and there had been a corresponding increase in the number of stone-crushers.

The Value of Parks in Cities

M. Miquel, the eminent French scientist, has been investigating the air in different sections of Paris, to ascertain the comparative presence of micro-organisms. In the Rue de Rivoli he detected nearly 3,500 of these in one cubic metre of air (a little more than one square yard); in a room in the Rue Monge he found 36,000 in the same space; while fifteen grains of dust scraped up in a room yielded 2,100,000 of these organisms. No attempt was made to measure the noxious gases. On going to the Park de Monsouris, in the south part of the city, M. Miquel's tests showed only some 480 micro-organisms in a cubic metre of air. It is demonstrable, therefore, that municipal parks are wisely called "the lungs of the city," and that there is positive relief from atmospheric contamination in visiting these reservations.

Some Reassuring Statements

The suspicion, apparently well founded, that tuberculous infection lurks in the milk and flesh of cattle, has helped the cause of vegetarianism. Recent researches by the Board of Cattle Commissioners of this State show that the danger is not so serious as has been imagined. "It is doubtful," in their opinion, "if the muscles ever contain the germs of tuberculosis." If they do contain them, cooking generally destroys them. Uncooked milk from cows extensively diseased, or whose udders are tuberculous, may communicate infection; but it is to be noted that while bovine tuberculosis has greatly increased during the last thirty-five or forty years, human tuberculosis has been steadily decreasing. The Board has discovered that bovine bacilli and human (sputum) bacilli are not identical; human tuberculosis is not communicable to cattle.

The Great Strike in England

It has begun to yield. Some of the Glasgow engineers have applied for reinstatement. The break will come shortly, and work will be resumed. The loss in wages alone by this and other strikes in England last year, on the modest estimate of an average wage of one dollar a day, foots up to $8,973,378. At the opening of the year the Amalgamated Society of Engineers was the largest and wealthiest trades-union in the world. It had a fund of over a million dollars laid by for insurance against old age and disability. Today its funds are depleted; its demand for a ten-hour day, of which two hours were to be considered "over time," has been rejected; moreover, the assumption of English trades-unionism that it is master, and the employer is really its employee, has been squarely met and defied. A new adjustment will now begin, which in the end will benefit the workingmen, though it will require a long time to recover the ground that has been lost.

Currency Reform in Russia and India

The reform is goldward; it has been reached in Russia, and will shortly be reached in India. Bimetallism finds no favor in either country. Russia has been accumulating a heavy gold reserve for twenty years, in order to change her monetary unit from the silver ruble (18.02 grains of pure silver) to the gold ruble (0.7742 grains of pure gold, equivalent to 51.45 cents here). She has piled up the gold, discarded silver except for subsidiary purposes, and will guarantee the exchange of her State credit notes at par with gold, not only by the gold reserve, but by the whole State property — forests, railroads, lands, etc. As a result her national credit has so improved that, while she had to pay 6 per cent. for borrowed money fifteen years ago, she can now procure what she wants for 3.2 per cent. She has also so regulated her expenses and revenues as to bring about a yearly surplus, and the country will now be speedily delivered from the inconvertible currency bequeathed to it by the Crimean and succeeding wars. India, too, will soon be on a gold basis. When the coinage of silver was suspended, it was with the intention of adopting the gold standard on the basis of 16d. for the rupee. The rupee in London was quoted last week at 16⅛d. This will enable the authorities to begin the work of accumulating a gold reserve.

The Porte Disclaims Responsibility

Negotiations for indemnity on account of American mission property destroyed in Armenia two years ago are again at a standstill. The Porte evades the demand by alleging that the property was destroyed during a riot, and while the Government was doing all it could to protect it. It has been known for a long time that the Porte would only yield in this matter under pressure; that until an adequate naval force is sent with an ultimatum threatening the seizure or bombardment of some Turkish port unless the money is paid within a specified time, no satisfaction will be obtained. Unfortunately our relations with Spain for the past eighteen months have been so tense that our home squadron could not be weakened for this purpose. At any moment every ship now in commission may be called upon for quick, sharp work. The Turk knows this as well as we do. Why should he pay money until he is compelled to?

Down in Nicaragua

The Canal Commission reached Greytown safely, and work has been begun all along the line of the proposed canal route. A party has struck into the jungle to explore the shore line of the banks of the River San Juan. The sites for locks and embankments have been put in the hands of one level and one transit party. Between Ochoa and the Atlantic the canal will be surveyed by a second party, while a third will investigate the route between the lake and the Pacific. Commander Tilley will make tidal observations, determine littoral drift, and have general charge of the harbor question. Admiral Walker has asked for an additional and immediate appropriation of $100,000 to complete the work. Native laborers in a large force have to be employed, so he represents, and they must be fed from this country. Unless funds for the purpose are sent, his staff of a hundred engineers and surveyors will be compelled to suspend their work and return.

Cuba's Most Pressing Appeal

It is for food, and not for cartridges. Our intervention is now sought for starving non-combatants rather than for the insurgents in arms. Whatever sympathy we may cherish for the cause and efforts of the latter, the *pacíficos*, reduced to skeletons by hunger and tortured by diseases resulting from starvation, may justly claim our first attention. Already 200,000 of these unfortunates — chiefly women and children — have perished, and a number equally as large is threat-

ened with the same terrible fate. It is reported that in the single province of Matanzas alone there are 99,312 persons absolutely without resources. They must die unless food and medicine are quickly supplied to them. They are not responsible for their condition. Forcibly withdrawn from their homes and gathered in towns by Weyler's inhumane order, provided with no work, there was nothing for them to do but to starve. The measures for relief already undertaken are wholly inadequate. Spain has no resources — she hardly feeds her own soldiers. This burden is laid upon this country, and it ought to be accepted. An official of the Department of Justice has recently spent two weeks in Cuba. The narrative of what he saw and describes makes one's heart sick. He estimates that even $20,000 a day distributed by our consuls would yield but ten cents apiece for each sufferer. The treasurer of the Cuban Relief Committee, Temple Court, New York city, will receive and forward whatever is sent to him.

To Mummify the Dead

"Homes for the dead," artistic in design and palatial in adornment, are soon to be erected in the suburban districts of New York city. The process to which dead bodies will be subjected will be that of desiccation. A current of dry, chemicalized air (dried by passing through sulphuric acid) will be passed over the remains for thirty days, somewhat reducing the weight, but not altering the features or discoloring the skin. When thus treated, the body is in a state of preservation which will last for ages, so it is claimed, and can then be deposited in a niche or room of the mausoleum and be visible to friends. The entire cost of desiccating a body and giving it a permanent resting-place will be but $70. The first of these homes for the dead will cost, exclusive of land, about $300,000, and will accommodate fifteen hundred bodies. It will include suites for the rich, for which of course a large sum will be paid.

The Outbreaks in Havana

They began a week ago with an attack on two Liberal newspaper offices — the *El Reconcentrado* and *La Discusion* — led by army officers and leading Spaniards of the Conservative party, who dispersed the occupants and slashed and cut to pieces everything they found, shouting, meanwhile, "Long live Spain!" and "Death to autonomy!" The offices of the *Diario* were also invaded and sacked. These papers had been outspoken in their condemnation of Gen. Weyler, and had criticised a barbarous army officer. They had also, of course, advocated the new *régime* of autonomy. Gen. Blanco had been asked to suppress them, but had declined. That same evening the palace was surrounded by a mob, which shouted, "Long live Weyler!" "Death to Blanco!" "Death to autonomy!" Even the Fifth Battalion of Volunteers, drawn up in the courtyard of the palace, took up these shouts and were only silenced with great difficulty. The rioting was continued from day to day. At present the city is under martial law. A strict censorship over the press is maintained. Some 7,000 regular soldiers have been summoned to the city and put on guard. Fortunately there has been no bloodshed and no serious destruction of property. But little attention would be given to the disturbance if it did not show that the Spaniards in Cuba, and even army officers, are as hostile to autonomy as are the rebels themselves. No anti-American sentiment was developed.

New Regulations for the Klondike

They have been agreed to by the officials of our Treasury Department and by Minister Sifton of Canada. Heretofore miners' blankets, personal clothing in use, cooking utensils in use, and one hundred pounds of food for each person, have been admitted to the Klondike duty-free. Henceforth all supplies and outfits, unless purchased in Canada and carried over certain prescribed routes, will be subjected to Canadian customs duties, averaging 30 per cent. This tax cannot be dodged by going to the Klondike unprovided. Persons making this attempt will be turned back by the mounted police. In return for this tax the Canadian Government will undertake to maintain police, establish courts of law, provide post-offices and treasuries for the safe-keeping of miners' gold, and offices where drafts may be obtained for gold, with other conveniences. Other regulations may be added, such as a 10 per cent. royalty to be collected from all miners irrespective of their profits, and the reservation by the Canadian Government of alternate blocks of ten claims, to be afterwards sold to the highest bidder.

The Rapid Transit Situation in New York

The tunnel plan was "sandbagged" by the decision of the Appellate Court, which imposed upon the contractors a $15,000,000 bond, presumably continuous for the period of the franchise. The project was again "knocked cold" by the message of Mayor Van Wyck, which, while favoring rapid transit, objected to the risk to the municipal credit involved in the scheme, and suggested, instead, that the elevated roads be "compelled" to substitute electricity for steam, increase their express trains and running time, and extend their lines to "the sparsely-settled and more distant localities." This statement was regarded as conclusive that the scheme was dead, since no contractor would be willing to undertake the job without the full cooperation of the authorities. Hope revived, however, with the rumor that the Metropolitan Street Railway Company was inclined to bid for the subway contract and assume the financial responsibility. No one expected that the elevated roads would pay any attention to the Mayor's hint of compulsion. To the surprise of everybody, however, Mr. George Gould authorized the publication of the statement that the elevated system would be immediately improved and extended for the public accommodation along the lines indicated in the Mayor's message. This announcement was followed by the withdrawal of the Metropolitan road from any further consideration of the underground scheme as being no longer necessary. At present, therefore, rapid transit in New York by tunnel is indefinitely postponed. It will also be postponed for perhaps two years, pending the substitution of electricity for steam on the elevated roads. Mr. Gould estimates that the change will cost about $6,000,000; but that it will produce a net increase of earning power amounting to about $800,000 yearly. The extensions, of course, will greatly increase the expense.

M. Emile Zola's Charges

We have not space to print them in full. They are contained in an open letter addressed to President Faure. They allege a persistent distortion of justice in the case of Captain Dreyfus of the French Army, now undergoing a life sentence of court martial on the charge of betraying military secrets. A more impassioned indictment has probably never been framed. A more daring arraignment of high officials by name and on specific charges has not occurred within the century. We quote from the New York *Sun* certain sentences from M. Zola's letter: —

"I accuse Col. Du Paty de Clam of being the devilish author of this miscarriage of justice. I accuse Gen. Mercier of being, through weakness, I suppose, an accessory to one of the greatest iniquities of the century. I accuse Gen. Billot [Minister of War] of holding certain proofs of Capt. Dreyfus' innocence and keeping them secret, and of having committed this crime against his country, mankind and justice for a political purpose to save his staff. I accuse Gen. Boisdeffre and Gen. Gonse of being accessories to the same crime. I accuse Gen. Pellieux and Major Ravary of having carried on the scoundrelly inquiry in a spirit of monstrous, and, as the indictment shows, of shameless partiality. I accuse three experts in handwriting of having made wrong reports, unless they are insane. I accuse their staff of carrying on in the press an abominable campaign to pervert public opinion. I accuse the first court-martial of having violated the law in giving judgment on a secret document, and, second, of cloaking this fault by order, and of committing the crime of willfully absolving the guilty man."

M. Zola declares that this "burning protest" is "but the cry of my soul;" that he is "haunted by the spectre of the innocent man out there, who is expiating among the most horrible tortures a crime which he has not committed." He challenges the Government to prosecute him, and the Government feels compelled to accept the challenge. "One of the greatest trials of the century" will shortly be held. Zola's courageous and chivalrous stand is not without support. Some of the most prominent professional and literary men in France have signed a petition in favor of a reopening of the Dreyfus trial. On the other hand, Zola's indictment has arrayed against him the army and those who are anxious to guard its "honor," and also the anti-Semitic element throughout the country. As a result, France is in a state of ferment, of frenzy, which borders on hysteria.

"Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go follow it in spirit and in letter,
This is the true religion which men need."

INDEPENDENCE

IT is a shameful thing for a citizen of heaven to be in bondage to earthly judgments. It is not fitting that a child of the King should be a slave to men. Human opinion makes cowards of far too many warriors whom Prince Immanuel has enlisted. The church of God greatly needs a baptism of boldness, needs to be smitten with a defiant "don't care" concerning popular applause. Believers must find in simple duty done a reward so rich and royal that they shall in no wise crave external laudation or desire the clapping of hands from a crowd. Why should they be solicitous whether the onlookers praise or sneer? They degrade their celestial dignity by submitting their conduct to terrestrial standards. Independence is their privilege. Their rightful place is not under the feet of the men of the world, but on thrones above their heads. Their allegiance is on high. Let them stand erect and bow not at the behest of any mortal judge. He that judgeth them is the Lord. Toward Him be their face, from Him their glory.

DR. BEET ON "THE LAST THINGS"

WE have seldom read a book from whose main conclusion we were obliged to dissent that compelled our admiration to the extent the above-named volume has done. It professes to be the product of thirty years of careful and continuous study of profoundly solemn and absorbingly interesting questions, and is, as it ought to be under such circumstances, a scholarly, painstaking and exhaustive discussion. Problems, however, that keep one's thought in harness, one's patience on strain, and one's judgment in poise for so many years together, are curiously liable in their final solution to show signs of haste and precipitation, suggesting the fate of the fabled Gordian knot; and Dr. Beet's book, in spite of its severely critical and scientific method, its orderly arrangement, its often felicitous exegesis, its reverent tone, and its free and fearless handling of great themes, is a great disappointment. It is really no discredit to the author of "The Last Things" to say that he falters where others have stumbled before him. The fault of the book does not wholly inhere in the treatment, but largely in the shadowiness, elusiveness and invincible mystery of the subject-matter. "Dangerous it were," says the judicious Hooker, "for the feeble brain of man to wade far into the doings of the Almighty, whom although to know be life, and joy to make mention of His name, yet our soundest knowledge is to know that we know Him not as indeed He is, neither can know Him, and our safest eloquence concerning Him is our silence when we confess without confession that His glory is inexplicable and His greatness above our capacity and reach."

This new attempt "to assert eternal providence and justify the ways of God to men" would have had greater value if its main result had not been so baldly negative. As it is, the book opens questions to leave them unsolved and declare them insoluble. While the author has too much of the characteristic candor and courage of the trained scholar to ignore or evade the difficulties which confront him, he is, on the other hand, too scrupulously judicial to commit himself to definite conclusions where the evidence, though clear and sufficient, is not overwhelming. This excessively critical and skeptical mood which he seems to rely on as if it were his forte, is really his foible, and renders him a very unsafe guide in the interpretation of Scripture. It makes him hesitant and timid where the ground is firm, and somewhat incautious where his footing is less secure. For example, Matthew (16: 27, 28) distinctly reports the Lord to say after foretelling the coming of the Son of man "in the glory of the Father with His angels:" "Verily, I say unto you there are some of those standing here who will not taste of death till they see the Son of man coming in His kingdom." Mark and Luke, in reporting the same discourse, make the last words of this statement respectively to run, "until they see the kingdom of God having come with power," and "till they see the kingdom of God." Dr. Beet admits that "these phrases" of the second and third evangelists "describe correctly the events of the Pentecost," and that "the similar phraseology in Matt. 16: 27, 28, suggests irresistibly a reference to the same event." Yet in the effort to make the plain statement of Matthew harmonize with the theory of an indefinitely delayed coming (*parousia*), he suggests "that of the three reports before us the second and third, which are practically the same, reproduce more correctly the words actually spoken by Christ; and that the account given in the First Gospel was colored by the eager hope of the early followers of Christ for their Master's speedy return." But why should Dr. Beet expect a less correct report of Christ's discourse from an ear-witness than from two men who received their information second or third hand? The suggested possibility of the report of the Lord's words being colored by the eager hope of His followers reaches farther than the author can have intended. It opens a door for unlimited divergence in the Gospel narratives from the actual words of Christ, and is strongly reminiscent of the once famous but now abandoned mythical theory by which Strauss and his school sought to account for the origin of the whole evangelical tradition. It is surely better to confess the difficulty frankly, as Dr. Beet is elsewhere often obliged to do (pp. 80, 180, 187), and leave it standing unchallenged as an ineffaceable mark and consequence of the perhaps designedly fragmentary and disjointed character of the Gospel stories. On the whole, however, thoughtful readers of this book will be thankful for the careful grouping of the various types of New Testament teaching on the subject of the *parousia*, which the late Dr. Jowett insisted simply means the presence of Christ always shared by believers (Matt. 28: 20), but destined to increase in vividness of realization till the full and final disclosure (*apokalypsis*) of Christ's glory and power.

Dr. Beet's weakness, however, as an exegete and theologian most conspicuously appears in his discussion of the dogma of Eternal Punishment. At this point his divergence from the doctrinal standards of his own church and from what he admits to be the uninterrupted consensus of Christendom for nearly nineteen centuries, is frank and avowed. To his position, which he shares with a few eminent scholars and thinkers, Dr. Beet has an indisputable right, and we hope that no effort will be made ecclesiastically to brand him as a heretic for his outspokenness and courage. Let the memory of Torquemada perish. "Let him be answered by argument," as Neander said of Strauss sixty years ago. Dr. Beet rejects the doctrine of the soul's immortality. To be sure, Plato taught it, and Cicero, and St. Augustine; but the latter, whose writings have deeply tinctured western thought and theology, learned it from Plato (how Dr. Beet came to know this he does not say). It has no foundation in modern biological science, nor in philosophy, nor in Scripture. Neither is the interminableness of the suffering of lost souls deducible from a true interpretation of Scripture. Destruction (*olethros*) is "ruin, complete, hopeless, final;" but when the Lord declares that blasphemy spoken against the Holy Ghost hath never forgiveness either in this age (*aeon*) or that which is to come, the exclusion only extends "to the furthest limit of human thought." Such phrases as *eternal* or *age-lasting* "fire," "destruction," "punishment" (*kolasis*), "do not necessarily assert the endless suffering of the lost." Nothing is said in favor of such a doctrine in Scripture, Dr. Beet maintains, and nothing is said against it. But the moral sense of man, by which he evidently means the feeling of ethical fitness of himself and those who think with him, is fatal to its continued hold on the popular belief. And yet if the word "age-lasting" sometimes conveys, as the author admits, the idea of eternity in Plato's philosophy; if the age-lasting God is the eternal God, and the age-lasting life of the finally saved no other than an eternal life, it is clear that this able and exhaustive book is not likely to be the last word on this solemn subject.

The Prohibitory Law of Maine

APROPOS to the series of articles upon the prohibitory law of Maine, which we begin in this issue, written by Rev. W. F. Berry, of Portland, as the result of long-continued investigation and observation, we call attention to a significant event which has occurred since these papers were prepared. A hearing took place in the court house in Houlton, Me., Jan. 13, in which Governor Powers listened to petitions and addresses in which he was urged to specially direct the proper officers to faithful execution of the prohibitory law. Petitions were presented from 22 towns of Aroostook County, signed by about 2,100 persons. The petitions, which were all alike in nature, read substantially as follows:—

To Llewellyn Powers, Governor of the State of Maine: The undersigned, adult citizens of Maine, respectfully represent that, owing to the failure of officers in many cities and towns in Maine, the prohibitory law is openly and flagrantly violated, against the wishes and in defiance of the best element in the community, thus rendering the efforts of honest citizens inoperative; therefore, we respectfully pray that special orders be given to all officials whose duty it is to enforce the law, thus

making this year one long to be remembered for the advancement of good morals, social purity and the protection of our homes.

The petition from Fort Kent had a startling postscript, signed by the Catholic priest of the parish. It reads: —

For God's sake, for heaven's sake, for the sake of humanity, of morals, of social order, of honor and peace, may the State of Maine heed this petition, and deliver us from the rum plague, shame, scandal and degradation.

Ministers of all denominations, representatives of the W. C. T. U., and loyal supporters of the temperance cause in all ranks, pleaded with the Governor to order the responsible officials to execute the existing law. The report in the daily press states: —

"The general trend of all the addresses seemed to indicate a realization of an entirely farcical enforcement of the Maine prohibitory law and an acknowledgment that under present circumstances Maine is practically governed by a low license system. A perfect broadside of entreaty was fired at the Governor that he would use his official position to bring about a better enforcement of the law, in order, as the speakers expressed it, that the State might be saved from the scandal and the infamy of it. To unprejudiced observers the meeting seemed to be an appeal from its almost discouraged supporters for the life of the Maine liquor law."

Governor Powers closed a long and apparently frank and sincere address with these words: —

"I believe that when the people are in earnest and are determined to enforce the prohibitory law here in Maine, it will be enforced. . . . These petitions which have been presented to me, asking me to issue orders to all officers whose duty it is to enforce the law, were evidently prepared without ascertaining what power I had in the premises. I have examined very carefully and cannot find any power granted to me to ask any person or any officer to enforce the prohibitory law but the sheriffs of the different counties, and in case they refuse I cannot remove them. They are not my subordinates. I do not believe, moreover, that any one here desires me to do anything beyond my power, or that would excite adverse comment, nor do I believe that such a course would be beneficial to the cause of temperance."

We appeal to the friends of prohibition to give candid hearing and heed to these revelations. There is no more ardent and heroic friend of the Maine law living than Rev. W. F. Berry. His support of the law and his attempts to enforce it, have cost him much. He writes as a friend and supporter of the law still, but believes the time has fully come when the friends of prohibition at large should know the facts as they exist in the State of Maine. The day has gone by — or, at least, it should be so — when a man's temperance principles are to be questioned and doubted simply because he persists in giving to the people the simple and unvarnished truth in this important matter.

A Notable Compliment

REV. W. N. BRODBECK, D. D., of Trinity Church, Charlestown, is unanimously invited to become the pastor of the First Church, Baltimore, Md., and has consented, subject to the approval of the appointing powers. Seven years ago Dr. Brodbeck was urgently invited by this same church, but then felt that he could not consistently leave the church he was serving. To have the invitation renewed at this time with so much urgency and unanimity, is certainly a handsome compliment. The church is one of the most important in the connection. The edifice is an elegant stone structure situated on the corner of St. Paul and 22d Sts. The parsonage is on the side next to the Woman's College buildings, and is a part of the church construction. Three college buildings fill up the remainder of the square, and are set back on a line with the rear of the parsonage, so as not to interfere with its view. The interior of the church and chapel is unique. There is a covered passage-way connecting the college buildings with the church chapel, and the latter is used daily as the college chapel. There are three mission churches connected with it, each being supplied by a pastor appointed by the Conference, who are known as the junior preachers of the station. There is but one board of trustees and stewards for the entire stations, and consequently all reports are made to one quarterly conference, the junior preachers attending it and reporting there. In the Minutes the four churches are reported as one. The pastor of First Church is the preacher in charge. The mission churches are about six squares from First Church, at three different points of the compass. These missions are to be set off as independent churches as soon as they are self-supporting. The salary of the chief pastor of this church is $3,000 and parsonage.

Dr. Brodbeck, in the twelve years that he has been a member of the New England Conference, has made a large place for himself. Twice he has been elected therefrom to the General Conference. He has been president of the New England Deaconess Home, Training School and Hospital since its inception. He has been for many years a trustee of Boston University and secretary of the board. He has been especially fraternal and helpful in his relations with his ministerial brethren, aiding them in special services and in the dedication of churches. He has stood perhaps as the strongest and ablest representative among us of the evangelism in which our Methodism was born and which has been its most pronounced characteristic. He will be greatly missed, but the call seems to be so clearly providential that we cannot resist his probable departure to a field of labor for which he is so admirably adapted.

Rev. Dr. T. P. Frost, who is closing a successful five years' pastorate with this church, is invited to become the pastor of St. Paul's Church, Newark, N. J.

Lincoln's Birthday Sunday

WE desire to emphasize an important communication from the corresponding secretaries of the Freedmen's Aid and Southern Education Society, which appears on another page, entitled, "Better Prospects." No one of our connectional causes should appeal more strongly to our ministers than this. Our people always respond generously with help for this Society when its great interests are frankly and strongly presented. We exhort our preachers to give this Society a fair chance. Write at once to the secretaries for the last annual report and other necessary data, and prepare a new sermonic address upon the subject. The people need each year line upon line in regard to our great benevolences, and are not only glad to hear about them, but willing, also, to give for their support when their interest is freshly aroused.

PERSONALS

— Mr. Albert D. Knudson, a fellow of Boston University, and now in Berlin University, has been elected to succeed the late Rev. Dr. N. S. Albright in the Iliff School of Theology.

— Bishop Foss was sixty-four years old, Jan. 17. He was elected Bishop in 1880. Bishop Hurst, who was elected Bishop at the same General Conference, was born exactly seven months later in the same year.

— The many friends in New England of President George Edward Reed of Dickinson College will be gratified to learn that he has so far recovered from his recent illness as to resume his work in the institution.

— Rev. A. P. Morrison, of the Austin Conference, has been appointed superintendent of our English-speaking Mission in New Mexico, in place of Rev. Dr. A. A. Gee, deceased. His headquarters will be in Albuquerque.

— Dora Alexander, who brought suit against two saloon-keepers for selling liquor to her husband, who froze to death while in a drunken stupor, was awarded $3,500 damages in the Christian County circuit court at Taylorville, Ills., last week.

— Bishop Foss and Rev. Dr. J. F. Goucher, at Bhalaj, in India, baptized 225 persons. All the candidates repeated in the Gujarati dialect the Apostles' Creed; they had, moreover, been carefully instructed in the elements of Christian doctrine and practice for months before they received baptism.

— Mrs. Betsey A. Smith, widow of Rev. Isaac Smith (who was a member of the New England Conference and died in 1860 at Chicopee), died at the home of her son, Edwin J. Smith, in New Haven, Conn., Dec. 28, and was buried beside her husband and two sisters in the family lot at Wilmington, Vt., Dec. 31. A suitable memoir of this excellent woman will soon appear in our columns.

— Mr. James R. Magee died at his residence in Melrose on Friday last at the age of 48 years. He was the oldest son of the late James P. Magee, and brother of Charles R. Magee, manager of the Boston Depository of the Methodist Book Concern. He leaves a wife, three sons and three daughters. The funeral services were conducted at his late residence on Sunday by Dr. J. M. Leonard and Rev. J. W. F. Barnes.

— Senator Alfred S. Roe, of Worcester, gave the historical address before the two branches of the Legislature, Tuesday, Jan. 11, on the Centennial of the Bulfinch State House, and the Boston *Journal* says: "Senator Roe's address upon the hundred years of the Bulfinch State House was an exceptionally interesting history of what has happened in the ancient building. The speaker was one of the men who led in the movement against abolishing the structure, and he brought a great deal of personal sympathy into what might otherwise have been a perfunctory memorial record."

— Rev. H. B. Schwartz, of the Japan Mission, is with his family in Los Angeles for the winter, on account of his wife's health. When they arrived Mrs. Schwartz seemed to be much improved by the ocean voyage, but she grew worse and was compelled to go to a hospital, where a serious surgical operation has just been successfully performed. She will require many weeks of absolute quiet under the most favorable circumstances. It will be remembered that Mr. Schwartz was formerly a member of the New England Conference. His address is 859 W 37th St., University, Los Angeles, Cal.

— Rev. J. W. Johnston, D. D., of the First Church, Middletown, Conn., has already advised his official board that he shall prefer, for reasons entirely personal to himself, to change his pastorate at the next session of the Conference. Dr. Johnston has been highly appreciated by the church which he is serving, and would be unanimously invited to remain another year if he had not expressed an unequivocal preference to be stationed in or nearer New York city. It is understood that Rev. Herbert Welch, who is closing a successful five years' pastorate at Summerfield Church, Brooklyn Borough, will be appointed to the First Church, Middletown.

— On Jan. 4, the anniversary of his birth, the Methodist preachers of Denver, Col., accompanied by their wives, to the number of about sixty, called upon Bishop Warren at the episcopal residence, to proffer their hearty congratulations. The occasion also took on considerable of the "bon voyage," character, in view of his speedy departure for the episcopal supervision of our South American work. Accompanied by Mrs. Warren and her daughter, Miss Iliff, he sails from New York, Jan. 20, and expects to be gone from this country about eight months. As the

usual line of travel from the eastern side of the continent will take him to England, he will there represent America in the meeting of the International Sunday School Union, which meets in London in the summer.

— G. A. Stuart, M. D., has been appointed president of Nanking University, China.

— Dr. E. M. Smith, principal of Montpelier Seminary, has resigned to accept the presidency of Illinois Wesleyan University to which he was recently elected.

— Rev. W. H. Daniels, who recently returned to India from America, will act as pastor at Richmond Town, Bangalore, during the absence in England of Rev. F. N. Shaw.

— The *Northwestern* says: "Rev. Dr. H. D. Kimball has been received with great favor by the people of his new charge — Sycamore, Ill. Congregations pack the church at all the Sunday services, and a revival is now in progress."

— Rev. Hugh Johnston, D. D., pastor of Metropolitan Church, Washington, D. C., but who must remove at the next session of Conference on account of the five-year limit, has a unanimous and pressing invitation to become pastor of the leading church in Trenton, N. J.

— Rev. C. G. Conklin, of Cawnpore, India, has sailed for America. He returns to his native land hoping for the restoration of his health, which is in an extremely critical condition. Mrs. Conklin will accompany her husband. The two children remain in India for the present.

— At the January quarterly meeting of New England Branch of W. F. M. S., held on Jan. 12 at Salem, Miss Clementina Butler was elected to fill the office of home secretary, which has been vacant since the annual meeting. Mrs. George A. Phinney, of Cambridge, was chosen to fill the office of recording secretary made vacant by the resignation of Miss Butler.

— Miss Mary A. Danforth, a former missionary to Japan, has been engaged to labor in the New England Branch of the Woman's Foreign Missionary Society during the coming months. She commences her work at Temple St. Church, Boston, Jan. 30, at 7.30 P. M. Auxiliaries desiring her services may communicate with Miss Clementina Butler, the new home secretary, at Newton Centre.

— We regret to learn from the daily press that Rev. Dr. A. T. Pierson, editor of the *Missionary Review of the World*, is seriously ill at his home in Brooklyn. Dr. Pierson has been ill for some days, and has been compelled to decline the call to China to hold meetings along the lines of the Keswick movement within the bounds of the China Inland Mission.

— The *Church Economist* says: "Hugh Black, who has been spoken of as a possible successor to Dr. John Hall, is a name that is not known to many in this country, but there are signs which seem to indicate that ere long it will be. Mr. Black is the assistant at Free St. George's Church in Edinburgh, Scotland, of which Dr. Alexander Whyte is pastor. Of him the editor of the *British Weekly* hesitates not to assert that he is now probably the most popular preacher in Scotland, that land of pulpits and pulpit critics."

— Bishop H. M. Turner, of the African M. E. Church, is bereaved in the death of his wife, Mrs. Martha E. She was a woman of exceptional ability, highly educated, and a leader in charitable and philanthropic enterprises, being president of the Woman's Home and Woman's Foreign Missionary Societies of the State of Georgia, a member of the Colored Women's Federation and of the W. C. T. U., vice-president of the Mite Missionary Society of the African M. E. Church, member of the Woman's Club of Atlanta, and president of the Missionary Society of Big Bethel Church. It is announced that Bishop Turner sails for Africa the first of January.

BRIEFLETS

Many of our ministers are conducting special evangelistic services with encouraging results.

The most critical, as well as the most hopeful, time in revival work may be the very hour when to human sight there are few, if any, signs of encouragement. The severest test of faith is often the precursor to the greatest spiritual victories.

The preaching which is most effective with the multitude is that which is based upon and filled with the few simple verities of the New Testament.

The *Advance* of Chicago (Congregational) is responsible for the following: —

"Said the Rev. Dr. Wesley to the Rev. Dr. Calvin: 'Having any revival interest in your church this season?' 'No,' said Dr. Calvin, rather stiffly, 'we don't believe much in a religion of chills and fever.' 'So,' said Dr. Wesley, with a merry twinkle in his eye, 'you dispense with the fever.'"

The book by Dr. Beet on "The Last Things," reviewed at length on the editorial page, is published in this country by Eaton & Mains, New York.

Rev. Benjamin Copeland, of Perry, N. Y., has received 80 persons into his church within the last two weeks — 68 on probation and 12 by letter.

Woman's Home Missions, the attractive monthly magazine of the Woman's Home Missionary Society, comes to us this month greatly improved and enlarged, with a cover. Our women certainly have no excuse for not keeping informed concerning home mission work.

Rev. C. Palmatier, pastor of the Universalist Church at Perry, N. Y., in writing to the *Universalist Leader*, makes this remarkable statement: "In my nearly twelve years of ministry, in which I have buried 113 people, *only one out of that number ever sat before me in a congregation.*"

Perhaps there is no one thing in which our denomination shows such great advance as in the fact that it is now erecting so many costly and elegant churches. As an illustration, as well as an inspiration, we present upon our first page the new church at Germantown, Pa. Germantown is known as the Brookline of Philadelphia.

Bishop Vincent writes to one of our ministers concerning his recent episcopal visit to the South: "I had a royal time in the South among the Conferences. The Negroes are improving. I never realized the possibilities of the race as I did during my last visit South; nor did I ever so highly appreciate the work which our church is doing for that people."

Bishop Galloway is quoted as saying: "The first qualification for efficient service is a sense of unfitness for it." One in any degree familiar with people usefully engaged in Christian work is aware of the striking truth of the Bishop's statement. Indeed, we can truthfully assert that the most marked indication of a person's unfitness for any important Christian service is a boastful confidence in one's ability to perform it. The minister, Sunday-school superintendent, class-leader, Epworth League president, or any other officer in our church, who talks with flippant self-esteem of his capabilities for the work intrusted to him, is displaying a peculiar unfitness for the position. That Christian who is depressed with a sense of inadequacy for the duty that must be performed, but who is thereby compelled to make the best possible preparation for the task, and anxiously implores God's help to supplement human weakness, is the one who does the best work in the church. Paul meant just this when he said that he was less than the least of all saints; and also when he wrote, or dictated, that other paradoxical declaration: "When I am weak, then am I strong."

Revivals never come as surprises. Measure for measure, is an unvarying law in the spiritual realm. On the part of somebody there must be much of personal anxiety, forceful presentation of Biblical truth, persuasive effort, expectation and often vicarious suffering, before the response comes. Bringing souls to genuine spiritual birth is no play-day affair. When Zion travails, and only then, shall she bring forth children.

The most notable lack in this present day in comparison with former times is a freedom from the sense of sin and sinfulness. Men do not seek to flee from the wrath that is to come because they do not fear that there is any wrath to come. For this reason the pulpit must preach again the terrors of the law. The exceeding sinfulness of sin and of an unregenerate and therefore sinful nature, which is at enmity against God must be pointed out as distinctly and as personally as Nathan the prophet pointed out the sins of David, or John the Baptist the sins of the Pharisees. Only this preaching must be tender, often even to tears. Jesus rebuked the sins of Jerusalem while He wept over it.

An aged and saintly minister among us, now laid aside from active work, was heard to say last week: "I am asking God to permit me to see one more real, thorough revival before I die. I am tired of that kind of revival which produces converts whose spiritual birth is manifested only by raising a hand or signing a card. I want to see people who are under genuine conviction of sin, who cry aloud for mercy, and who know when they are forgiven and have an experience of salvation of which they must speak when once it is received." This veteran in many remarkable revival seasons, who has heard the exultant joy of the new birth from a great multitude, knew full well of what he was speaking.

Many good people connected with our churches have a morbid and almost hysterical fear of what they characterize as "feeling" and excitement in connection with revival services. They would be glad to have conversions, but want to see the convert commence his new life in a very quiet and orderly way and with no unusual display of emotion. That type of converts may exist, but they are exceedingly rare. Drummond puts this matter with characteristic truth and force in his sermon on "Penitence." He says: "If there is little emotion in a man's religion, it is because there is little introspection. Religion without emotion is religion without reflection. Let a man sit calmly down to think about his life. Let him think how God has dealt with him since ever he lisped God's name. Let him add to that how he has ever dealt with God since he could sin. And as he turns over the secrets of the past, and forgotten sins come crowding one by one into his thoughts, can he help a strong emotion rising in his heart, and shedding itself in tears? Yes, religion without emotion is religion without reflection. And, conversely, the man who gives himself to earnest thought upon his ways will always have enough emotion to generate religious fervor in his soul."

General William Booth and his son, Ballington Booth, met at the Windsor Hotel, New York, on Sunday afternoon, in the presence of Drs. Josiah Strong and Charles Cuthbert Hall, and remained together in the presence of these gentlemen as witnesses, for three-quarters of an hour. The son refused to see his father alone. No action was taken looking to a union of the Salvation Army and the Volunteers.

JOINT COMMISSION ON FEDERATION

THE account of this important meeting, which appeared exclusively in our columns last week, leaves little to be added now that the official report is received. The results of the deliberations were put into a series of resolutions, which were unanimously adopted, and these we present below in full to our readers. We are impressed that the meeting in Washington city was a very pleasant occasion for those who were present and resulted in removing doubts and misgivings with regard to the practicability of drawing nearer together, and of occupying in common the same territory without occasioning unpleasant irritations or hurtful rivalries.

This, as we understand it, was the purpose of the appointment of these Commissions. In the earlier periods of the common occupancy of the same territory there appeared to be great difficulty in working together with good feeling, and in many instances there were complaints of encroachments made by one church upon the rights of the other. Many on both sides were grieved by the frictions thus produced, and felt inclined to believe that the only practicable way of obviating strife was to agree to a division of territory, and each church to refrain absolutely from passing over the fixed line. Such a division involved so many interests and encountered so many difficulties that the wisest of our influential men have always looked upon it with disfavor, not believing it possible to disregard the wishes of those who desired our ministry and our fellowship simply because they happened to live in one latitude and not in another. We have, therefore, extended our work into all the States and Territories of the Union, planting churches in some instances in rather close proximity to those of the other Methodism; but in this respect we have not been the only aggressor. The Southern Church has pursued the same policy, and her ministers have followed their people as they have emigrated from the Southern States and settled in the West and Northwest, till they have churches and Conferences outside of the boundaries originally prescribed by the Louisville convention, which determined the existence and jurisdiction of that church.

So far has this work of extending both Methodisms beyond the limits once supposed to have been fixed for them been carried, that neither body thinks of asking the other to withdraw, and no suggestion of that kind was made at the meeting of the Commissions, nor could it have been considered if it had been made. The question was, "Conceding each to the other the fullest right to go wherever an opening is found, how can we live and work together in the same States and Territories with the least possible friction, and with the greatest mutual helpfulness and brotherliness?" It is positive gain that we have gotten so far along as to raise this question and consider it. Such a thing would not have been possible a score of years ago, or even a decade. Now the representatives of these two great churches meet and talk over these delicate matters with the utmost freedom, and with such perfect candor that not the slightest suspicion arises with either that the other is diplomatic or seeking advantages to be used in subsequent negotiations. Indeed, we are assured that the harmony and cordiality of the members of the two Commissions was all that could be desired, and more than could have been anticipated. One of the Bishops who was present is reported to have declared in the Washington Preachers' Meeting that the fellowship of the occasion was a means of grace.

We are more than pleased that such delightful testimony has been given, and that this assurance of growing respect and esteem goes out to the churches all over the land in this authoritative and semi-official way. These two Methodisms are not facing each other as antagonists; but in the light of the better understanding growing out of frequent meetings together for counsel, and of the formal interchanges of fraternal greetings, they are deploring the alienations of the past and seeking to work together in the common cause of conserving sound doctrine, building up common benevolences, promoting righteousness, and spreading Scriptural holiness through all lands.

The range of topics considered by this Joint Commission, as reported by the secretaries, shows that the representatives of the churches did not confine themselves to generalities, "glittering" or otherwise. They took a practical view of the situation. Their effort seems to have been to ascertain what could be done to remove all occasion for strife and friction, and it looks to us as if the measures recommended are well calculated to meet this end. It would be interesting, and no doubt edifying, if we could reproduce the discussions that took place in the meeting, and glance at the different propositions submitted and not adopted, so as to trace the methods and processes of arriving at the conclusions given to the public; but that is not possible. We must be content with the outcome, although we are very sure that with such a company of godly men seeking to help on the glorious cause of Christian fraternity and brotherly goodwill, many beautiful things were said which will only live in the memories of those who were permitted to participate in the proceedings.

It will be noted that the essential principles of the Cape May Commission were reaffirmed. This could scarcely have been otherwise. That Commission proceeded on the assumption that the Methodist Episcopal Church, South, is a legitimate branch of Episcopal Methodism. A few people have objected to this affirmation, as if it were giving away our side of the old controversy with regard to the occasion or necessity for the organization of the Southern Church, or the method of it. That old controversy is now with the things left behind in the onward march of events Methodistic, and has no right to obtrude itself into the better times and better studies in which the living Methodism of the closing period of this century is seeking to adjust itself for the mighty possibilities of the coming century. In fact, however, the way is left open for any who wish to do so, to distinguish between what is expressed by the phrase, "a legitimate branch of Episcopal Methodism," and what would have been expressed if the phrase had been, "a legitimate branch of the Methodist Episcopal Church." While some see no difference at all, others see a wide difference, and freely concede that Episcopal Methodism is much wider and greater than the Methodist Episcopal Church, or than any one branch of Episcopal Methodism. As a denomination we have accepted the language of the Cape May Commission, with its legitimate significance, and this re-affirmation by the Joint Commission in Washington in no wise changes the meaning or alters the application of that carefully studied declaration.

It is worthy of note, also, that our brethren of the Southern Commission asked no recognition of the once famous "plan of separation," nor of the dividing line formerly insisted upon. Both churches have so far disregarded that old proposal for a geographical division that it has quite passed out of mind as a factor in the readjustments sought in the interest of better relations. We live in a common country, under one flag, with great uniformity in social conditions, battling together against giant evils and for doctrines and principles so nearly identical that the sharpest expert can scarcely distinguish between what is distinctively theirs or ours — then why shall we not live together as one people, work together, and share together in the good providences of our God and Saviour and in our common Methodistic heritage? If we are true to our holy calling we must, and if organic union is the logical outcome, we must not be frightened from consistency or duty by the apparition of that which is as yet beyond the scope of our purpose. Let us have, as the Commission recommends, a common Hymnal, a common Catechism, and a common Order of Worship, and let there be a common interest in the publication of books and periodicals in foreign missions where both churches exist, and a larger fraternity will rapidly develop.

We hail with unmixed pleasure this new effort to reduce rivalry to the lowest degree, and but feebly express our gratitude to God while congratulating the whole church upon the inspiring outlook which this Commission has brought into view. God speed the day when fraternity and "federation" shall reach fruition in a blessed and joyful union!

The full text of the resolutions is as follows: —

I. That the General Conferences of the two Churches be recommended to order the preparation of a common Catechism, Hymn-book, and Order of Public Worship for both Churches.

II. While recognizing the value and growth of the Epworth Leagues of the respective Churches, and rejoicing in the spirit of fraternity manifested in their biennial International Conferences, yet the attention of the respective General Conferences is called to the International Epworth League Conference in the absence of any legal provision for it, and the Commission suggests to the General Conferences the propriety of recognizing and regulating it by legal provisions.

III. That the General Conferences of the respective Churches be recommended to adopt measures for the joint administration of their publishing interests in China and Japan.

IV. That while appreciating fully the Christian comity prevailing among our missions in foreign lands, and having given careful consideration to the principle and desirability of co-operative administration as a means for lessening the expenditure of funds in the prosecution of the work, the Commission, without attempting to formulate any plan for such co-operation, commends the subject to the consideration of the General Conferences.

V. It was further agreed for the prevention of hurtful competition that in places where either Church is established and supplying the needs of the people, new work shall not be organized by the other Church without the consent of the Bishop having jurisdiction.

VI. The following with reference to Christian education was adopted: In view of the many efforts made to give a purely secular direction to all forms of education, we are convinced that the time has arrived when greater attention should be given to higher education under Christian auspices than ever before, and when the Church should feel its full responsibility for the wise and safe training of all its young people. We are approaching the close of the nineteenth century, and believe that our members should give some tangible expression of our gratitude to our Heavenly Father for the manifold blessings which have marked our progress.

Resolved, 1. This expression should take such practical form as will increase the efficiency of our higher institutions of learning.

2. That the years 1900 and 1901 should be the period for the presentation of the subject of higher education to all our people and of their gifts to the cause.

3 That it is the imperative duty of the Protestant Church to provide, in the city of Washington, a University, Christian, catholic, tolerant and American, having for its sole aim postgraduate and professional study and original research, and that the American University is worthy of the confidence and benefactions of the people in all our churches; we therefore recommend that the claims of this institution be commended to both Churches for special contributions during the closing year of the present and the opening year of the coming century.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD

XX

PROF. W. T. DAVISON, D. D.

THE present article will deal with two topics of Old Testament criticism — the Bampton Lectures on "Aspects of the Old Testament," by R. L. Ottley, and the discussion which has arisen around Prof. Fritz Hommel's "Ancient Hebrew Tradition." Each of these has a significance of its own in relation to religious thought which readers of the HERALD will readily recognize, and a few words upon each will enable them to understand how opinions are being shaped here on these important subjects.

OTTLEY ON "ASPECTS OF THE OLD TESTAMENT."

Mr. Ottley is a representative of the younger school of High Churchmen, a friend of Canon Gore and a contributor to *Lux Mundi*. His Bampton Lectures undertake to show how a full acceptance of prevalent critical theories concerning the Old Testament are quite consistent with a reverent acceptance of it as a Divine revelation, preparing the way for the fuller revelation of the New. He accepts, not a part, but substantially the whole, of Wellhausen's scheme, and seeks to prove that the Old Testament is the better understood for the wholesale rearrangement which an acceptance of these theories necessitates. It is assuredly a sign of the times when "the Bamptons" are utilized for what would have been thought an act of incredible daring in "Essays and Reviews" a generation ago. It is not necessary to travel over the ground in detail. Suffice it to say that the whole view of inspiration is of course altered by this "reconstruction," that the admission of myth wholesale, of "idealization" to a large extent, and of pious fraud to some extent, becomes necessary, and must be reconciled with the reader's views of Holy Scripture as best may be. The tabernacle, of course, never existed as described in Exodus; this elaborate description is to be regarded as "a product of religious idealism, working upon an historical basis, the sketch as a whole being largely colored by reminiscences or traditions of the splendid temple of Solomon." Mosaism as a whole requires to be defined anew. It was not a system of law and ritual, but "an historical movement that laid the foundations of a divinely organized polity and suggested the ideas, religious and moral, by which that polity was afterwards molded." Miracle is not surrendered as an abstract possibility, but we need not believe "that every supernatural occurrence related in the different books literally happened exactly as described." The patriarchal age is prehistoric, and if we can find "a genuine historical substratum" somehow underlying the patriarchal narratives, it is as much as we can expect. The historical books are valuable more for the moral lessons they contain than for their contribution to actual history, and Chronicles is of course given up entirely as a trustworthy authority on the period treated of.

Such is a sufficient account of the position taken up by the latest Bampton lecturer. The spirit in which the book is written is excellent. The writer appears to be persuaded that the critical theories in question not only hold the field at the moment, but are likely to remain in perpetuity as the best explanation open to us of the significance of the Old Testament. Accordingly, he seeks to meet the difficulties which this change of front must bring to all reverent minds trained to a belief in the traditional view. His is an attempt to "mediate between opposed, but not mutually exclusive, points of view, or at least to discriminate between what is essential, and what non-essential, to faith." He reminds his readers that "in every age faith has been tried not only by the direct attacks of its professed foes, but by an enlargement of human knowledge which was ultimately destined to enrich men's conceptions of God." He thinks that the readjustment of ideas thus necessitated, while it must bring perplexity and pain and the removing of things that are shaken, will end in the establishment of faith, in order that those things which cannot be shaken may remain. The spirit of the attempt, therefore, is excellent, and it will bring relief to many minds. It remains to be seen, however, whether the Bampton lecturer has not made concessions which imply a surrender of much more than at first sight appears, for the positions which he represents in the best and most conciliatory form, if occupied by the Christian Church as a whole, mean not a revolt, but a revolution. A revolution may have to come — some very devout as well as able thinkers are persuaded of it; but it is well for them to be sure before they leave the ramparts which at present protect them, to entrench themselves elsewhere.

This remark naturally introduces a kindred topic. It is known to readers of this journal that Dr. Fritz Hommel, professor of Semitic languages at the University of Munich, and one of the most learned Orientalists living, has published a volume on

"THE ANCIENT HEBREW TRADITION,"

as illustrated by the monuments, which is intended as a protest against the modern school of Old Testament criticism. It has been translated into English and published by the Society for Promoting Christian Knowledge. It should, however, be known to the English reader of this translation that many of the phrases most objected to in reference to criticism and critics have actually been inserted by the translator, without the author's knowledge! This, after the way in which Maspero's work was treated in the translation published by the same Society, is almost too bad to believe. (See note on page 17 of Driver's "Introduction," 6th edition, just published.) An account of the book from the standpoint of orthodox and conservative belief was reprinted in the HERALD from the London *Christian Commonwealth* a few weeks ago. The very triumphant note, however, which therein welcomed a Daniel come to judgment was somewhat premature, if the writer of the article in question intended to imply that traditional views concerning the Pentateuch and kindred questions have been established by Prof. Hommel's work. Nothing of the kind has happened. The learned Professor accepts, as fully as Graf or Wellhausen — or, for that matter, Dillmann and Delitzsch — the critical analysis of the Hexateuch into four documents — the Priestly Code, the Jehovist, and the rest. He does not accept the dates assigned to these documents by the prevailing school; but the grounds on which mainly rests his contention must be carefully noted. His arguments depend almost entirely upon the construction of proper names — a frail foundation — and he relies chiefly upon the evidence of inscriptions, which obviously require the greatest care in the handling. Prof. Hommel's learning is great and unquestioned, and on the subject of the South Arabian inscriptions, with which his arguments are closely bound up, he is confessedly one of the first authorities. What is not so clear is whether his judgment is equally sound in the use and application of his learning. His aim is to show from the inscriptions that at least a part of Hebrew tradition, at present rejected as spurious, is of the highest antiquity and thus far trustworthy. But it is clear at once that there are a good many steps necessary to travel from the fact of a similarity between Hebrew names in the Pentateuch and those in ancient Arabic inscriptions on the one hand, to the acceptance of an early date for the Pentateuch *as we have it* on the other. The meaning of this similarity is not yet made quite plain. The subject is too technical for discussion in these columns, and indeed I am not qualified to discuss it as an expert at all. Granted, however, all that Prof. Hommel seeks to establish, including the view that Abraham was an Arab and early Hebrew an Arabic dialect, and that early Arabic religion was a monotheism of very high character — all sufficiently startling conclusions to be drawn from archæology only — all this would simply point to the high antiquity of a portion of the Hebrew tradition, a position which few critics seriously contest. Prof. Hommel reverts to the old view that Genesis 14 embodies a very early historic narrative, and on a point of that kind his evidence is strong. But, as has been said, "epigraphy is not literature," and very early traditions may lie embedded in books which in their present form were compiled comparatively late. Consequently the critics are by no means disturbed by Prof. Hommel's great guns. They are heavy metal, but do not shell the enemies' lines. Among critiques of the book I may name three — two which have appeared in the *Expositor* by Principal Whitehouse and Mr. Buchanan Gray (author of a standard book on Hebrew proper names), and one by Mr. A. A. Bevan in the *Critical Review*. All these, while recognizing the author's learning, claim to show that his arguments leave the position virtually unchanged.

It would be sadly out of place for me to dogmatize upon confessedly difficult questions still under discussion. But it appears to me that while Prof. Hommel has failed to establish all that he set out

to accomplish, he has added considerably to the steadily accumulating weight of evidence for the antiquity of parts of the Pentateuch. Both he and his co-archæologist, Prof. Sayce, have, however, allowed themselves to indulge in an excessive flourish of trumpets concerning the "overthrow of the Higher Critics," and these premature shouts over the fall of Jericho have been taken too literally by many who are more anxious to see the city captured than careful to consider the means by which the work is done. If these writers had professed less, they would have achieved more. Archæology must have its say, and there is no fear but that its voice will be duly heard. "External evidence" must prevail, says Prof. Hommel. By all means; its testimony will be more than welcomed in the midst of so much subjective internal evidence drawn often in very dubious fashion from a one-sided analysis of literature. But then it must be *evidence*, and no more must be claimed for it than it will legitimately prove. The Tel-el-Amarna tablets, the South Arabian inscriptions, let these and similar sources of information concerning a period more than two thousand years before Christ be searched most diligently, and let the scholars who can interpret them for us be heard at length. They have already shaken two or three positions of the critics considerably. The attempt accurately to partition verses and clauses between various "sources" has been carried by some critics to an extreme and absurd extent, and we shall probably hear much less of it in future. Wellhausen's description of pre-Mosaic times and of Israel as a barbarous, semi-nomadic horde down to a comparatively late period, has been shown to be erroneous. We have learned much and shall probably learn more concerning the comparatively high state of civilization among Semitic peoples in times before Abraham. The indirect bearing of these and other topics upon the question of the "origins" of Israel is very important, and the effects will be seen ere long. But it is not well to boast of what one cannot satisfactorily perform, and there seems to be some danger of this on both sides when archæologists and literary critics encounter one another. Meanwhile the reverent student of the Old Testament must be content to wait, assured that whichever way the issues of this battle of the giants of learning run, truth will in the end prevail and nothing that is really divine in the records of the Old Covenant will suffer. Let there be no dogmatism on either side; no rashness on the one hand, no fear on the other. Shut out all these, let in all the light and fresh air obtainable, and he that believeth shall not make haste — shall not be confounded.

Handsworth College, Birmingham, Eng.

There is a story told of a workman of the great chemist, Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid and couldn't be found. The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith and the cup was restored. If mortal man could do that, can we not believe that the mighty God can restore the sleeping and scattered dust of those who are united by faith to Him? — *Presbyterian Journal.*

GOD'S PROVIDENCE

"God's Providence is mine inheritance!" I read
The quaint old legend on a rainy day,
When gray and thick the clouds hung overhead,
And mists were folding close about my way.

God's Providence? Then wherefore should I fear?
My Father's love is roof and inn for me.
Forever, since my Father holds me dear,
His goodness shall my guard and shelter be.

Another, heaven-endowed with worldly gain,
May count his wealth and gaze his acres o'er,
May reap his harvest-fields on hill and plain,
And heap in barn and bin his fragrant store.

And I may own no inch of tilth or foot
Of fallow in this great wide earth I tread;
Yet am I rich and need no pledge to boot,
Save God's clear stars above my lifted head.

God's Providence is mine inheritance. Come loss
Or change or grief, whatsoe'er God may send,
All things shall work for blessing, and the cross
Be gladly borne if shared with Christ my Friend.

— MARGARET E. SANGSTER, in *Christian Intelligencer.*

NEW YORK CORRESPONDENCE

"CLERICUS."

DURING the Rip Van Winkle sleep of your correspondent, in a night New York has more than doubled its size, wealth and power; but it has been so silently and quietly done that on the ground we have hardly noticed the fact. With the exception of the newspapers and the politicians, there has been hardly any notice of it. One party that had everything arranged for a good time for years to come, expecting to hold all the offices and emoluments of Greater New York, suddenly finds the scene completely changed; they are out in the cold, and to their surprise Croker is king. The poor, kicked and cuffed, the despised, the lank and hungry Tammany tigers are sitting down to the feast and eating up all the good things. Really it makes but little difference to those not after the offices which party is in power, for one set of men long in office becomes about as corrupt as the other. From appearances Tammany means to give us a decent government. Tammany and a few men at the head will be held responsible, and can be reached by public opinion. And this will be quite as good as the late condition under a mongrel reform administration where no one in particular was responsible. Two of the leading city officers are Methodists — the comptroller and the city chamberlain — and they are excellent men. Before the election, such a thought as Tammany in power would imply the closing of business and religion. Somehow the sun still shines, and we have heard of no preacher leaving this godless city. We are all going to stay if we can, and help God save it in spite of Tammany.

* *

The New Year opened with watch-night services in nearly all of our Methodist churches, and the reports at the Book Room for the last two Mondays have been of the most hopeful character. The congregations have been unusually large, and the preachers are looking for a winter of revivals. If the two hundred Methodist churches that are represented at our New York Preachers' Meeting on Monday morning, are representative of the body, then it is sure that the old-fashioned ideas about watch-night services and revival efforts following, are as general as we have ever known them. The preachers believe in these means of grace, and are at work for the salvation of souls. We hear of a few of our new fashioned churches that have decided to wait until March before they begin their revivals, as their people will then have fewer social engagements. They do not call that season Lent — but what's in a name? Let us keep up the special work whether at New Year's or springtime, whether we call it a "revival" or a "Lenten service."

* *

On Monday, the 10th, we had a great united missionary meeting of the ministers of the Methodist, Presbyterian, Congregational, Reformed and Episcopal Churches. It was held in the Presbyterian Church, corner of 4th Avenue and 22d St. We had a splendid audience of at least a thousand preachers. Each denomination was represented by one of its prominent preachers. Bishop Potter of the Episcopal Church could not be present. Dr. George Pentecost the Presbyterian, Dr. Burwell the Reformed, Dr. Faunce the Baptist, and Bishop Andrews the Methodist, were the speakers. It is entirely safe to say that the two last named gave the two finest speeches. The program had been arranged so that each speaker had twenty minutes and a definite topic. Bishop Andrews presided and spoke first. We have never heard him do better. It was a masterly survey of the progress of Christian missions during the past century. Bishop Andrews has grown very much in the estimation of the preachers by his various addresses made in the vicinity during the last two years. We could only wish that he had more of the aggressive spirit of a great leader.

* *

There is nothing that New York Methodism needs so much as a great organizer and leader. The resident Bishop is the only one who is independent of Conference lines and of the would be local leaders. He is the one man the preachers would follow. Bishop Potter has done more for the Episcopal Church to develop and concentrate its moral and material resources in this city than any half-dozen agencies. His hand is on every great force and he stands behind every great movement. He has come to be honored by the whole church. We need a similar power in Methodism. There is a tradition that Bishop Jan s in his day was rebuked by some for his interference in the affairs of the city churches. Really it only meant that some of the local and self-nominated makers of city appointments were not consulted. It is said that the great Bishop kept his "hands off" after that time. But if the resident Bishop after years of residence in a city is not capable of understanding the needs of our churches, who is? The petty jealousies of some men always oppose such a thing and question the wisdom of any diocesan influence. In the meantime we drift with three or four elders floating on the tide ahead. Every great city ought to have somewhere a centralizing and organizing power. We have no doubt that Bishop Andrews religiously keeps "hands off" the machinery out of deference to this unfortunate tradition. He has the ability and knowledge that fit him to have both "hands on" our New York Methodism, and if it were possible for the lay and clerical members of Greater New York to say in some definite way what they desired, it would be: "Bishop Andrews, please take the helm."

It would not be a bad subject for the New York Preachers' Meeting to discuss. Suppose that it were put in some such form as

this: "Is it not a good time for the resident Bishops to take a more decided position in the matter of leadership and organization of our forces in the great cities?" This would open all the questions as to when, where, how, and what. If it would not be considered as trespassing on the sacred functions of the "committee on topics," we would also venture to suggest that they do not follow the example of the late meeting of the New York Methodist Social Union, and appoint to discuss "The Problems of Methodism in Greater New York" a group of men all of them having been resident in the city for only a few weeks. Perhaps, however, they are the ones who know best about it.

* *

The missionary meeting already referred to was a very important one in many ways. It brought out clearly our common interests and hopes as Protestant churches. It was a grand object lesson that our public press ought to notice, revealing the substantial unity in faith and practice of the great churches. It will do much to stimulate the missionary zeal of the preachers. Many times the noble sentiments expressed carried the audience away so that they clapped their hands and expressed in this way their amens and hallelujahs. It was a fine school of public speaking, and the many small criticisms by certain brethren as to the methods and style of these great speakers showed the great number of ministers we have who could tell these able men how to preach. If Drs. Faunce or Pentecost or Burrell should drop out, these Methodist critics could fill their places tomorrow! Dr. Faunce dropped an incidental remark, saying that every one of these pastors of large city churches worked with the knowledge that there were fifty or a hundred men of his own denomination standing ready to take his place if he slipped or fell. And yet the heathen world needs a million preachers! The whole house responded with a hearty laugh.

* *

And this suggests changes in our city churches. At the present time there are but few changes in prospect. It is generally understood that Dr. McChesney will receive the call to Syracuse and be made the dean. The trustees have not yet had their meeting. This is the only church in old New York that is pretty sure to be open. Dr. John Riley Thompson has been invited to Summerfield, Brooklyn, and will go, as the work is much lighter than where he is now. This will open Nostrand Ave. We have never known a time when so few changes were sure. But between this and Conference many things may happen. At present the presiding elders have a jaunty air very different from that of a year ago at this time when every one seemed to be a weary kind of Atlas, each having a world of his own on his shoulders.

* *

We notice in the Tuesday morning papers that Mr. Moody had a miserably small meeting in Carnegie Hall on Monday at his services to rouse New York. The fact is the representative pastors of the city have no desire to have this work going on at a time when many of them are trying hard to have their own meetings. Mr. Moody comes again at the call of a few irresponsible but irrepressible men, and will probably have the same crowd of religious tramps who will carry back, not spiritual fire, but firebrands of fault-finding and spiritual pride to their own churches.

* *

In our Preachers' Meeting on the first Monday of the month the committee gave the brethren the great and unusual privilege of hearing one of their own number. Rev. Dr. Cadman preached a grand, inspiring sermon. Your fine article and picture did not overstate in any way the ability and power of this rising brother. He is a general favorite among the preachers.

* *

We see that Dr. B. M. Adams is preaching every night for the Park Ave. Church, and Dr. Vail tells us that he never heard him preach so well. He is 74 years old, in perfect health, and has added sweetness to his power, and is a mighty preacher.

* *

The enemies of Syracuse University and of Dr. Day are giving the chancellor a good deal of trouble. It is doubtful if Dr. Day had the least need to pay any attention to these attacks, and the answer in the *Advocate* is considered an amply sufficient reply.

NOVA SCOTIA LETTER

REV. A. D. MORTON, M. A.

BY this time the little province of Nova Scotia ought to be dear to the heart of the editor of ZION'S HERALD. Twice has he invaded its shores and made conquests of the citizens with whom he came in contact. He lives in the recollection and affection of very many, who will be glad to see him again when he needs rest from the pressure of duties editorial, and recreation such as our healthful climate can give.

On one occasion, in his presence, we expressed the wish that a wall ten million times higher than the wall of China might be built up between this province and Boston. This *pious* wish was inspired by the fact that Boston is too attractive to our young people, who by the hundred and thousand are continually crossing the border line and becoming citizens of the great Republic. The regrettable feature in connection with this emigration is that it impoverishes to a large extent the church and social life of our towns and villages. The gratifying feature is that, for the most part, they carry away with them those moral and religious principles which their home training has inculcated, and become not only desirable acquisitions to the industrial and social life of Boston and other centres, but earnest and useful members of the church of their fathers in the land of their adoption. Some of our towns are at a stand in respect of population owing to this exodus of the young, while church life in our Sunday-schools, Epworth Leagues, etc., has been stagnated for want of the young blood that has flowed into kindred institutions in the land of the Stars and Stripes.

During the summer season large numbers come back to their homes, to the great gratification of their friends, sometimes giving joy by their presence in our religious services as they testify by word and deed to their love and loyalty to the Lord Jesus; sometimes, alas! causing sorrow by their too evident lapse from a father's faith and departure from those paths in which a mother's loving counsels and prayers taught them to walk. Many among them are readers of ZION'S HERALD. Let them know that they are continually followed by our prayers and earnest hopes that if not here, then over there, they may develop a Christian manhood and womanhood that will both bless them and be a blessing.

* *

The Conference year thus far has been characterized by great activity in church building, no fewer than ten new churches having been finished and dedicated within the past six months. Nov. 14 was a notable day in Nova Scotia Methodism, three new churches in different parts of the province having been opened on that day. In one instance, at Mill Village, the church was opened free of debt; and we understand that the congregation was greatly delighted with the presentation of a beautiful Bible and hymn-book from a certain Dr. Parkhurst, of Boston, who spent some time last summer in this section of country, and is probably known to the editor of this paper.

The Central Mission Board held its sessions this fall in Halifax. The policy initiated was one of greater sympathy with our Home Missions. The prospective grants made were sufficient to give each man on a home mission charge an income of at least $540, or 72 per cent. of the salary he ought to receive. This policy seems to command the sanction of the church, and was absolutely essential to the maintenance of our home work. This country, in emulation of larger ones, is afflicted with the "convention" fever, and there have been League conventions, Sunday-school conventions, and women's conventions, in connection with missions and temperance, good in their way, no doubt, but largely exhaustive of the energy and resources that ought to be applied in building up our local interests.

* *

We have had with us for some time evangelists Crossley and Hunter from Ontario. These brethren have been in labors more abundant, and at every centre of operations have awakened a deep and widespread interest. They are devoted and godly men, probably superior in all respects to most of those who give themselves exclusively to evangelistic work. The tendency, however, is to return to old-time methods, and rely more upon the evangelistic gifts of the local pastorate.

Shelburne, N. S.

HOW CAN THESE THINGS BE?

M. VAN MARTER.

FLORIDA, the beautiful land of flowers and fruits, is not all a Paradise. Only five miles from Emerson Home at Ocala, Fla., one of the Industrial Homes of the Woman's Home Missionary Society, stands a wretched little one-room cabin in the woods. Inside is an apology for a bed, and various bundles of rags also supposed to serve as resting places by night for the inmates. In this filthy hut lives an ignorant, sinful woman with her brood of seven children fated to follow in her steps unless some hand is mercifully stretched out to save from such a death in life. The children have not rags to cover them, and all the summer long run naked in the woods like the wild creatures they are.

What hope is there of such as these? Think of it — seven little immortals for whom Christ died as truly as He did for us, doomed to lives of wretchedness and unspeakable vice except some strong, sweet, saving grace shall come to the rescue.

The eldest of this group is a girl, bright, eager, and with a strong desire to lay hold upon the only life-line within her reach — the Home near by for just such poor, helpless and hopeless ones. But, alas! there is no money, and so the one chance, as it would seem, for the whole miserable seven is cut off! For what might not this bright older sister be able to do for the entire family?

What Emerson Home needs to enable her to throw protecting — may we not say *redeeming*? — arms around such girls as this is scholarship money. Forty dollars a year — why, sisters, some of us put more than that amount into articles of personal adornment in a year! — will support a girl in this Home for the entire school year. Does it not make your heart beat quick to remember that this forty dollars might save a soul from death, and hide, oh, what a multitude of sins!

Should any one desire to know more about this case, write to Miss C. M. Buckbee, Michigan Ave., Ocala, Fla. Scholarship money should be sent to Mrs. D. L. Williams, Delaware, Ohio, stating that it is to be used in Emerson Home for this or a similar case. And may God add His blessing!

New York City.

PROHIBITION IN MAINE

I

The Law

REV. WILBUR F. BERRY.

MUCH has been written about prohibition in Maine — much that is false, much that is true. Some are disposed to conceal the true condition, fearing that a statement of facts would hurt the cause. Some overstate the facts, desiring to hurt the cause. Even a careless thinker must see that the ideal enforcement of an ideal law is only possible among an ideal people. The true character of a people is better expressed in their enforcement of law than in their enactment of law. Maine has a splendid people, but they are not in a true sense ideal. And, just as a thing takes the odor of the hands that handle it, so such a law in enforcement will be affected by the character of the people, and particularly by the character of those whose special duty it is to enforce the law.

During the past few years the writer has gained some knowledge as to the working of prohibition in Maine. He believes that a frank and truthful statement as to the present condition of the prohibited liquor traffic in Maine, together with a statement of the causes of this condition, will further, rather than injure, the cause of prohibition; and that by such statements the people will be stimulated to demand the impartial and faithful enforcement of this law.

The preamble to the constitution of Maine declares that the purpose of the organizers in the organization of the State was "to establish justice, insure tranquillity, provide for our mutual defense, promote our common welfare, and secure to ourselves and our posterity the blessings of liberty." In Article I of the constitution, headed "Declaration of Rights," one of the "inherent and unalienable rights" of all men is affirmed to be "the pursuing and obtaining *safety* and *happiness*." The family is the basis of the State. Nothing is so hostile to the mutual well-being, the common welfare, of the family, nothing so interferes with and destroys the safety and happiness of the family, as does the drink traffic. Consistent, then, with the declared intent of the constitution, the State of Maine early enacted a law prohibiting the traffic in strong drink; and in 1884, by a vote, in round numbers, of 70,000 to 23,000, adopted an amendment to her constitution forever prohibiting the manufacture and sale of intoxicating liquors within her territory. This amendment is so vital to the subject, that I quote it entire: —

Amendment 5. — The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the legislature may provide. The legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale and keeping for sale of intoxicating liquors, with the exceptions herein specified.

The intent of this amendment is, you will note, to suppress, not to regulate, the traffic in intoxicating liquors, and to this end "the legislature shall enact laws with suitable penalties." "The laws with the suitable penalties" have been enacted; and a faithful, honest enforcement of these laws, and the use of the suitable penalties provided, would drive the traffic from our State.

What are these laws and penalties? They are the product of years of thought and experience, and are amply sufficient for the sought end. They provide that, —

1. "All houses, shops or places where intoxicating liquors are sold for tippling purposes, and all places of resort where intoxicating liquors are kept, sold, given away, drank or dispensed in any manner not provided by law, are common nuisances." "Whoever keeps or maintains such a nuisance, shall be fined not exceeding one thousand dollars, or imprisoned in jail not more than one year."

2. Whoever by himself, clerk, servant or agent sells any intoxicating liquor in this State, in violation of law, shall pay a fine of not less than fifty dollars and costs, and be imprisoned thirty days.

3. A common seller of intoxicating liquor shall be fined one hundred dollars and imprisoned thirty days.

4. "Whoever sells intoxicating liquors in any building, vessel or boat contrary to law, and the same are there drank, is guilty of keeping a drinking house and tippling shop," and for this the penalty is one hundred dollars fine and costs, and sixty days' imprisonment.

5. Liquors intended for sale are contraband, and they may be seized, the owner fined one hundred dollars and costs, and imprisoned sixty days.

6. The manufacture of liquor is forbidden under a penalty of two months' imprisonment and a fine of one thousand dollars.

7. Peddling, or taking orders for liquor, is forbidden under heavy penalties.

8. Knowingly bringing into the State, or transporting in the State, intoxicating liquors intended for illegal sale is forbidden under heavy penalties.

9. "The person who knowingly rents a building, or knowingly permits the same or any part to be used for the illegal sale of intoxicating liquor, is guilty of aiding in maintaining a nuisance," and shall be fined or imprisoned.

10. Hotels and victuulers shall give bonds not to violate any law of the State relating to the sale of intoxicating liquors; the keepers of pool and billiard rooms and bowling alleys must give bonds not to permit the drinking of intoxicating liquors on their premises.

11. The advertising or giving notice of the sale or keeping for sale of intoxicating liquor is forbidden under penalty.

The payment of the United States special tax as a liquor seller is *prima facie* evidence that the person paying it is a common seller, and maintains a common nuisance.

It will be seen from the above that the same evidence can be used to secure several indictments, at the same session of court, against the same person. Thus, evidence which will secure an indictment as a "common seller" will be also sufficient to secure indictments for maintaining a "nuisance," for as many "single sales" as the evidence indicates, and, if liquor is shown to have been drunk on the premises, for maintaining a "tippling shop." In this way it is possible, at a single session of court, to secure indictments against the same person with penalties aggregating $1,300 in fines and fifteen months' imprisonment. Conviction and sentence can be delayed until the next term of court by "filing a demurrer." But, meantime, zealous officers can use the "search and seizure" process and the lower courts to discourage those indicted from continuing the business. By such fines and imprisonment diligent and faithful officials could soon have all the saloon proprietors in jail, and their business hopelessly crippled with fines. If agents were employed to carry on the saloons while the owners were in jail, these agents could, by like processes, be subjected to the same treatment as the owner. Between the sessions of the higher courts cases can be indefinitely multiplied against violators of this law before trial justices and in the municipal courts. Should such an aggressive policy be adopted by the officials, one can see at a glance what the result would be.

By the stealthy amendment of a general statute, a few years since, imprisonment for violating the liquor laws is not mandatory, but is optional. But it is still possible for the judges to impose fine and imprisonment if they are so disposed.

The duty of enforcing these laws is carefully specified. The law declares that "sheriffs and their deputies and county attorneys shall diligently and faithfully inquire into all violations of law, within their respective counties, and institute proceedings against violations or supposed violations of law, and particularly the laws against the illegal sale of intoxicating liquors, and the keeping of drinking houses and tippling shops — either by promptly entering a complaint before a magistrate and executing the warrants thereon, or by furnishing the county attorney promptly, and without delay, the names of alleged offenders and of the witnesses." "The mayor and aldermen, selectmen, assessors and constables, in every city, town and plantation, shall make complaint and prosecute all violations of this chapter [that containing the liquor laws], and promptly enforce the law against drinking houses."

The governor, the chief executive, has duties towards this law. First, in a general sense. Article V, Part I, Sec. 12, of the Constitution says: "He [the governor] shall take care that the laws be faithfully executed." Sec. 10, in this same Article, says: "He [the governor] may require information from . . . any officer in the executive department, upon any subject relating to the duties of their respective offices." Sec. 9, Chap. 80, Revised Statutes of Maine, says: "Sheriffs shall obey all such orders relating to the enforcement of laws as they from time to time receive from the governor."

Second, in a special sense. If the county attorney wilfully refuses or neglects to discharge the duties imposed on him in these (the liquor) laws, the governor satisfied, on investigation, of this fact shall remove him from office and appoint a successor. And, on petition, the govornor may appoint special officers in each county to enforce these laws.

The State of Maine, then, has by a majority of 47,000 outlawed the manufacture and sale of intoxicating liquors within her boundaries, has provided laws with suitable penalties to suppress their manufacture and sale, and has made it the special duty of her executive officers to enforce this law. How the State has succeeded in enforcing these laws, will be considered in the next paper.

Portland, Me.

THE FAMILY

DEATH

GEORGE BANCROFT GRIFFITH.

'Tis like the evening's twilight stealing on,
All objects lovelier seem than e'er before;
As one moves noiseless o'er some placid stream
Through clustered lilies to illumined shore!

East Lempster, N. H.

Thoughts for the Thoughtful

Thou judgest us; Thy purity
Doth all our lusts condemn;
The love that draws us nearer Thee
Is hot with wrath to them.

— *Whittier.*

* * *

Our life is a trust, not a gift; let us use it accordingly. — *Robert E. Speer.*

* * *

It is a mightily pleasant thing to have a sunshiny evening of life. In truth, if we have put away the fear of death, this is the pleasantest season of life, just as October is the finest month of the year. — *Interior.*

* * *

When God Almighty linked Himself with Moses' rod, it was worth more than all the armies in the world. If God can use an old, dried-up, withered rod, He can use you and me. It was not Moses nor Moses' rod that brought the plagues on the Egyptians, but it was the God behind the rod. — *D. L. Moody.*

* * *

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said: "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull." To their astonishment the little fellow said: "Oh, no, pa; I couldn't put out my fingers like that, for if I did, I would drop my penny." He had been holding on to a penny all the time! No wonder he could not withdraw his hand. How many of us are like him! Drop the copper, surrender, let go, and God will give you gold. — *John MacNeil.*

* * *

Do they measure time where thou art?
Dost thou know
How the immutable, relentless years,
Delaying not for human hopes or fears,
In long processionals still come and go?
When as of old thy summer roses blow
Art thou aware, thou who art done with tears?
O blessed habitant of other spheres,
Takest thou heed of earth's hoar-frost and snow?
We count the years, and tell them, one by one,
Since thy feet trod the path where silence is;
How oft the harvest moon has waned, we say.
Dost thou remember when thy rest was won?
Or art thou like to the high gods in this,
That unto thee a year is but a day?

—JULIA C. R. DORR, in *Scribner's.*

* * *

When the sunbeams fall upon a mirror, it flashes in the light, because they do not enter its cold surface. It is a mirror, because it does not drink them up, but flings them back. The contrary is the case with the sentient mirrors of our spirits. In them the light must first sink in before it can ray out. They must be filled with the glory before the glory can stream forth. They are not so much like a reflecting surface as like a bar of iron which needs to be heated right down to its obstinate black core before its outer skin glow with the whiteness of a heat that is too hot to sparkle. The sunshine must fall on us, not as it does on some lonely hillside, lighting up the gray stones with a passing gleam that changes nothing, and fades away, leaving the solitude to its sadness; but as it does on some cloud cradled near its setting, which it drenches and saturates with fire till its cold heart burns, and all its wreaths of vapor are brightness palpable, glorified by the light which lives amidst its mists. So must we have the glory sink into us before it can be reflected from us. — *Alexander Maclaren, D. D.*

* * *

Consecration is simply the restoring to Christ His own property; recognizing and answering His rightful claims; saying gladly and reverently, "I am Thine, O Lord!" When once this attitude has been thoughtfully assumed, it answers all the questions which arise in the conduct of life. These hands are my Master's, they may not touch the unclean thing; these feet are His, they may not go in forbidden paths; these senses and faculties are His, they must not be used outside the circle of His will; this body is His, no voice but His can control or direct it; these members are His, they may not be presented as weapons of unrighteousness unto sin. Reasonings like these make us feel that we dare not sin. — *Rev. F. B. Meyer.*

* * *

It is said that when Thorwaldsen, the Danish sculptor, returned to his native land with those wonderful works of art which have made his name immortal, chiseled in Italy with patient toil and glowing inspiration, the servants who unpacked the marbles scattered upon the ground the straw which was wrapped around them. The next summer flowers from the gardens of Rome were blooming in the streets of Copenhagen, from the seeds thus borne and planted by accident. While pursuing his glorious purpose, and leaving magnificent results in breathing marble, the artist was, at the same time, and unconsciously, scattering other beautiful things in his path to give cheer and gladness.

So Christ's lowly workers unconsciously bless the world. They come out every morning from the presence of God and go to their work, intent upon their daily tasks. All day long as they toil, they drop gentle words from their lips, and scatter little seeds of kindness about them; and tomorrow flowers from the garden of God spring up in the dusty streets of earth and along the hard paths of toil on which their feet tread. The Lord knows them among all others to be His by the beauty and usefulness of their lives. — *Rev. J. R. Miller, D. D.*

* * *

The prayer that is answered is the prayer after God's will. And the reason for this is plain. What is God's will is God's wish. And when a man does what God wills, he does what God wishes done. Therefore God will have that done at any cost, at any sacrifice. Thousands of prayers are never answered, simply because God does not wish them. If we pray for any one thing, or any number of things we are sure God wishes, we may be sure our wishes will be gratified. For our wishes are only the reflection of God's. And the wish in us is almost equivalent to the answer. It is the answer casting its shadow backwards. Already the thing is done in the mind of God. It casts two shadows — one backward, one forward. The backward shadow — that is the wish before the thing is done, which sheds itself in prayer. The forward shadow — that is the joy after the thing is done, which sheds itself in praise.

Oh, what a rich and wonderful life this ideal life must be! Asking anything, getting everything, willing with God, praying with God, praising with God. Surely it is too much, this last promise. How can God trust us with a power so deep and terrible? Ah! He can trust the ideal life with anything. "If he ask anything." Well, if he do, he will ask nothing amiss. It will be God's will if it is asked. It will be God's will if it is not asked. For he is come, this man, *to do God's will.* — HENRY DRUMMOND, in "The Ideal Life."

CALLED TO BE SAINTS

KATE SUMNER GATES.

"THERE just isn't one bit of use in my trying to be good," said Margaret, tearfully. "I have tried so hard, and actually I believe I grow worse instead of better. I shall never overcome my horrid temper."

"See these," I said, handing her two photographs. One was that of a young girl. The face was undeniably handsome, but for all that it was unsatisfactory.

"You would know that she — never would take the drumsticks, as Nurse Sampson did, wouldn't you?" said Margaret, laughingly.

"O-h!" she exclaimed, as I put the other down. It was a beautiful face, strong, tender, earnest, and *shining!* Yet it was the same face twenty years later. There were deep marks of pain and suffering in the last picture, but there was patient, joyful endurance as well.

"And she was just as sure as you that she could not overcome — she knew she never could be good. And this was the word her good pastor gave her once when she told him she was in the Slough of Despond: 'Time and Obedience, and thou a saint shalt be.' Let me give it to you. Remember, obedience means that you accept whatever God sends, willingly. If He bids you suffer, you will do so patiently. If He thwarts your dearest wishes, you will give them up cheerfully. If He wishes, be glad to do hard things, or to sit with folded hands. Say to your weary heart, '"Time and Obedience, and I a saint shall be." Not in one day or in two, nor by following my own wishes and doing my own pleasure, but by patient continuance in well-doing.' In the olden times those who ran in the races strained every nerve to win, and felt more than paid if they received the victor's wreath. Our crown will endure throughout eternity. Surely we will gladly do or bear anything to win it, will we not?"

Longmeadow, Mass.

PINE NEEDLES

MRS. S. E. KENNEDY.

THE ground was strewn so thickly with this pretty covering that it seemed as if Mother Nature had decided at her fall house-cleaning to take up the green carpet she had used through the summer in her pine parlor and substitute a brown one for a change. And such a pleasant odor pervaded the whole place that one began to wish herself upon such intimate terms with the lady as to ask where she bought her perfumery. I made no inquiries, however, but just sat still and enjoyed everything about me. It was one of those days which make one fear there has been a mistake, or else that the golden autumn had one Indian Summer day too many, and had made Old Winter a present of its left-over. And a beautiful gift it

was, too, worthy of both the giver and the receiver.

Do you ever wonder why people are always so ready to say harsh things of winter? "He who marvels at the beauty of the world in summer will find equal cause for beauty and admiration in winter." The seeing eye is all that is needed, and who shall say that he is not guilty of irreverence, who, passing through so much beauty, has never lifted his heart in thanksgiving to the Designer? "The man who takes no interest in the marvels of God's external universe resembles those animals which, wandering in the woods, are fattened with acorns, but never look upwards to the tree which affords them food, much less have they an idea of the beneficent Author of the tree and its fruit." A wise man can find, as did the Arabian dervish, ample scope for observation, even in a desert.

But no one, even the blindest, can fail to enjoy a gloriously sunshiny day in winter, especially when its glow falls upon the rich dark green of a pine wood, or flickers through its sombre foliage upon the odorous brown carpet beneath. Wilson Flagg assures us "that a pine wood possesses characters entirely unique, and affects us with sensations which nothing else in nature seems capable of inspiring."

Upon the day in question a great longing seized me to become something I was not — a wood-sprite, perhaps, or even a gypsy, that I might feel at home in this beautiful place when with the ancient bard I should be forced to exclaim: "Whence are thy beams, O Sun! thy everlasting light?"

By the way, is it not a bit strange that, although we know the sun still shines, we often allow ourselves to wonder why its beams are for the moment hidden? What has become of our faith in Him who came to bring us the message that "God is light, and in Him is no darkness at all?" And so, if we are conscious of darkness — soul-darkness, I mean — it is because we refuse to look where the light is, or to wait for its coming.

Of course I knew that days like these could not last, that cold and snow would soon drive me from this "harmonious blending of cheerfulness and gloom," and that the plaintive, musical sighing of the wind through these lone arches would soon be, to me, the greatest attraction which this beautiful retreat could offer; but should I, because of this, allow myself to forget that sometimes there will be beautiful flecks of white upon the green branches above and the brown carpet beneath?

We may all observe what Wilson Flagg has told us: "The acicular foliage of the pine is so hard and durable that in summer we always find the last year's crop lying upon the ground in a state of perfect soundness, and under it that of the preceding year only partially decayed. This bed of foliage is so compact as to prevent the growth of underbrush; and it keeps the space open under the trees, whose tall shafts resemble pillars rising out of the floor of a magnificent temple."

A pleasant memory comes to me, as I write, of a pretty brown carpeted footpath in a tiny pine-grove, where, as a child, I gathered the brittle needles and carefully wove them into chains for my neck and bracelets for my wrists. Later years have brought me more durable chains, but I have ever found that they were forged in love by Him toward whom even the evergreens point, as they

"In conic forms arise,
And with a pointed spear divide the skies."

Moosup Valley, Conn.

A STORM ETCHING

Nantucket

The bleak wind blows upon the sullen shore,
The breakers rush and roar.

The churlish storm king in his anger sweeps
Across the seething deeps.

And o'er the moors the tempest flies and moans
In brusque discordant tones.

The sparse trees bend beneath the mighty gale
And in their anguish wail.

Cloud-tossed and buffeted above the sea,
In wild, exultant glee,

A streak of silver in the leaden sky,
A swift gull flashes by.

— R. K. MUNKITTRICK, in *Harper's Weekly*.

EVEN PRESSURE FROM ABOVE

REV. GEORGE SKENE, D. D.

PEACE is a large word, and that which it stands for can be had only by fastening our faith to something larger than we are ourselves. And there is nothing larger than a man but God. It would be supreme folly to think of quieting the troubled sea by dropping a little pebble in it. That which stills the waves is an even pressure from above. It is the side pressure which we call wind, that disturbs the waters. It is the side pressure, the surface currents, that disturb the soul, and the more we have of pleasure, power, or wealth, unless they are from above, the more turbulent will be the great deep of our nature. An attempt to still the soul's unrest by dropping into it anything but the largest thought of God, is like dropping the pebble into the sea to quiet its troubled waters.

Cambridge, Mass.

THE BITTER SPRING

THE salt healed the waters of Jericho, the meal was an antidote to the poison which was in the prophet's pottage, and the branch cast into the bitter waters of Marah made them sweet.

Life has many a bitter portion. The cup which is pressed to the lips may be mortal; but the remedy, the healing branch, is close by the bitter spring. It is the religion of Christ which can sweeten all life's bitterness.

Bereavement is a bitter portion. It visits at once the hovel of the poor and the palace of the rich. Tears cannot wash away its bitterness. Crying cannot heal the wound. Philosophy cannot sweeten the cup. Pleasures can furnish no cure. Travel can bring no healthful relief. Plunging more deeply into business avails nothing. Bereavement cuts, pierces, tears and lacerates the heart, dries up all the springs of joy, breaks, rudely and unfeelingly, the dearest ties of earth, destroys the most intimate relationships of life, puts out all the lights in our sky, and strikes the soul songless and dumb.

But the religion of Christ sweetens the bitterness of bereavement. It gives permanency to friendship, so that it can reach across the grave. Christian friendship is not like the transient acquaintanceship of an evening's gathering, to be forgotten when the hour of social converse has passed; it is not like the friendship which is formed in the railroad coach with the stranger whom chance has placed by our side, to cease when the journey is at an end; but Christian friendship extends across the valley of the shadow of death, and when we cross the stream we shall renew on the golden shore our earth-formed friendships, now strengthened, ennobled, purified and exalted, amidst the infinite congratulations of those who shall welcome us home. Human sin and imperfection shall then have been laid aside forever. The attachments of heaven must be a thousand times stronger and holier than the purest attachments of earth. There the saved will mingle thought with thought, love with love, joy with joy, song with song, and glory with glory forever. Friendships formed in this world shall bloom immortal in celestial gardens when the mountains shall have crumbled, the earth melted, the heavens rolled together like a scroll, and the stars wilted from the fields of the sky in the hot breath of the judgment-day.

But every home has lost its treasure. Crape has been fastened upon every door. The tread of the feet of the pall-bearers has echoed in every hall. There are traces of grief upon many faces. Shadowed brows, sad eyes, pale and careworn faces, subdued voices, are the obituaries of the departed. Our infant care is snatched from our arms. It would seem as though Jesus could not trust the lilies of His earthly garden to the rude winds, capricious climate, and uncertain chances of the present state; so He gathers them and transplants them into His own heavenly garden. There are sad places in every home — the little chair, the tiny shoe, the few toys, the picture-book, the window where the face pressed the pane looking for papa, the seat and the swing under the apple-tree, the flower by the door, the little bed where little hands were folded in prayer — these speak of blue eyes which once sparkled and danced for joy, flaxen hair which had so often fallen over our own faces as the loving child ran to our arms, and infantile prattle which sounds in our memories today. It was hard to give up the household pet. But religion sweetens the bitterness. The children are safe — kept for us in heaven. Their faces up yonder press the window-pane, watching, waiting — and when angels shall conduct us to our heavenly mansion, possibly the first greeting we shall hear will be the well-remembered exclamation, "Oh, papa's come! Oh, mamma's come!" as the little ones will clap their hands in glee and dance with delight. Thus religion sweetens the bitterness of bereavement. We see God's love manifested; we have Jesus for our friend; our hopes bridge the river of death; our faith leaps the stream; our love unites us to God and all that is good.

The religion of Christ sweetens all the business and every-day employments of life. God watches over all, whether it be some business conducted on an extensive scale, or the humble employment of the needlewoman, or the labor of him who carries the hod. God numbers our farms, houses, notes and mortgages, bonds and bank-stock, carriages and furniture; He also numbers the very hairs of our heads. He watches the paths of wandering comets, blazing suns and stars, inhabited worlds and dead moons. He also watches the bent form of old age, the tottering steps of early childhood, the fading leaf, and the falling sparrow. God is near to help in the midst of all the toil and moil of life. Take Jesus into your confidence when you look over your bank-book. Ask His advice before you begin a lawsuit, before you en-

gage in a business, before you change your place of residence. Invite Him into your home and your office. Talk with Him about your merchandise, your books, your recreations, the topics which engage your conversation, your domestic cares, your reading, your studies, your travels at home or abroad, your political speeches, and your voting. Invite Him to walk with you, to go to church with you, and to sit with you and your family at the table and by the fireside. Open all doors to the religion of Christ. It will make this world a paradise.

But the religion of Christ will sweeten the every-day trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Life is largely filled with little matters. We should not wait for great occasions, important missions, gigantic labors, bitter persecutions, mighty oppositions. These will come to but few. But little difficulties, petty troubles, will come to us all; and these are the things which wear away life. Religion will sweeten these.

Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its root to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint beauty upon its cheek; the winds are marshaled to fan it; the stars are lighted up in the sky to cheer it by night; everything is made to contribute to the comfort of this tiny flower. God's providence looks after little things. The religion of Christ is suited to tired women and peevish children. It is suited to the office, the cradle, the sewing-machine, the headache, the heartache, the nursery, the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart. — J. N. FRADENBURGH, D. D., in *Pittsburg Christian Advocate.*

JANUARY FLOWERS

GEORGE E. WALSH.

FLOWERS probably reach their highest selling price in January, and if you wish to purchase a few buds or choice cut flowers, you will find that they are nearly as precious as gold. The fortunate owner of a few house plants then realizes the full value of the flowers that have been brought to maturity in the window-garden through skillful cultivation and loving kindness.

ROSES.

And yet, in spite of all that is said in the daily papers about the high prices paid for winter flowers, they are more abundant and cheaper than ever before in our large cities. Thirty years ago fashionable people paid $1 and $1.50 apiece for the old Safrano, yellow Isabella, and the La Marque roses, and they were so scarce that sometimes the demand was greater than the supply. To-day these roses would not be looked at twice. Our American Beauty and Jacqueminot roses are so superior to them that we wonder how anybody thought the old varieties were even pretty. Occasionally the American Beauty roses bring exorbitant prices in the middle of winter, selling as high as $5 and $6 per dozen; but they seem cheap even at these prices compared with the roses of a past generation.

Naturally this causes one to reflect upon the wonderful advancement in flower culture and of rose culture in particular. Besides the three varieties mentioned, the Sprint and Cloth of Gold roses were very popular twenty-five to thirty years ago, and public appreciation was then divided between these five varieties. It was not until 1869 that tea roses were introduced to the general public, and they became the rage for several seasons. In 1870 the famous Marechal Niel roses were first sold.

Up to this time very few greenhouses attempted to raise many winter flowers, and, as for cultivating plants in the private house, that was an unheard-of thing. But about this time florists began to force for the winter market, in addition to the few roses, the blooms of the tulip, hyacinth, jonquil, narcissus, and the lily-of-the-valley. The true Easter or Bermuda lily was not used, but calla lilies took its place.

After 1870 the development of the trade in winter flowers was rapid, and after the florists had experimented successfully with the plants, private lovers of flowers commenced to raise them in their homes. In quick succession came the new strains of popular roses — the Gloire de Paris, the Anna de Diesbach, Magna Charta, Catherine Mermet, and La France. The American Beauty roses appeared about twelve years ago. Palms have been in use only about fifteen years, and many of our other common house plants are even more recent than these. Winter gardening, either in the home or in the greenhouse, is thus a very modern development; but it has extended so rapidly and universally that its devotees are legion.

CARNATIONS.

Carnations have been extremely popular now for two or three years, succeeding the chrysanthemum as the favorite of the winter season. New varieties were produced by skilled plant originators, and every greenhouse and private conservatory abounded with these fragrant bloomers. But the choicest carnations can be raised in an ordinary sunny window almost as successfully as in the greenhouse. The old garden carnations should be cultivated out of doors as of old, for they are hardy and enduring; but the improved tree carnations should be raised exclusively in pots.

These plants should be started from cuttings some time during this or next month. Florists continue to take cuttings up to the first of April, so as to have a succession of plants. The cuttings should be taken only from strong healthy plants. One good plant purchased now could be divided into a great number of cuttings, which by another season would shed around a mass of glory and sweet fragrance. The cuttings should be started, as those of any other plants, in sand or soil well-watered and kept very warm. When they have rooted, they can be transplanted to the smallest sized pots.

They should be kept growing steadily. They need the sunlight, warmth, and moisture. By early spring they will be good-sized plants, and they do better to be taken out of doors as soon as the weather is warm enough. The pots should be changed for larger ones as often as the plants need it. When there is no danger from frost, the pots should be sunk up to the rims in the soil. The plants will begin to bud in summer; but those intended for winter blooming should have the buds pinched off as fast as they form. Those wanted for summer blooming can be taken out of the pots and planted in the border. The shoots need to be pinched off several times during the summer to make them branch more.

In the fall the plants must be removed to the house before frost appears. Place them near the window, and keep the temperature between 50 and 55 degrees. In a short time then they will begin to bloom, and all winter long they will shed their glory and fragrance around.

New York City.

LIFT UP YOUR HEARTS

Discouragement is an act of unbelief. — *Henri Amiel.*

The spent nerve and the lowered pulse,
The sluggish current of the blood
Which feels no glad abounding flow,
No bound or joyousness, but slow,
And, as it were, reluctantly,
Fills the dull veins — all these may be
Reasons why life should not seem good.

Happiness is an easy thing
When summer airs fan summer skies,
And birds in all the branches sing;
Or in the budding days of spring,
When life springs up renewed and fair,
And joy is in the very air,
And laughter readier is than sighs.

But in the ebb-times of the soul,
When Hope's bright tide has turned and

Leaving bare sands and thirsting shells,
When dried are the street water-wells,
And leaden moments, slow with pain,
Pass, and the wave turns not again,
And life seems all uncomforted, —

Then is the time of test, when Faith
Cries to the heart which inly fails:
"Courage! nor let thy forces dim.
Although He slay thee, trust in Him
Who giveth good and tempereth ill,
And never fails, and never will,
To be the refuge of His saints.

"To yield to grief without a blow
Is to doubt God: with Him for guide,
The pleasant pathway, and no less
The hot and thorn-set wilderness,
Alike are roads to heaven, and He,
Even where thou waitest beside the sea,
Can with a word recall the tide."

— SUSAN COOLIDGE, in *S. S. Times.*

Be Patient with the Old

"WHY should that old lady care," I heard a girl say the other day, "whether or not her hair is turning gray? What possible difference can it make of what color is the hair of an old, old woman? Why, she must be almost eighty!"

In the case in question the lady criticised was on the border-land of seventy, but to sixteen she might as well have been a hundred. Age and youth are relative. To the very young, years count for more than they do to the older, who have lived longer and have learned that the soul does not grow old with the body. I myself feel pity for elderly people who are ashamed of their age, and are so weak as to try to hide it, but I don't like to see young girls unsympathetic. Try, if you can, to fancy yourselves in the position of some of your elders — of women who remember, but do not look forward. As you go tripping on, with light steps, imagine what it would be to totter a little, to see dimly, to hear faintly, to feel worried at every little pain and mishap, to reach the days when "the grasshopper is a burden."

All this should make you very patient and gentle with old people. There is nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother cannot thread her needles so easily as she used to do, and is sensitive on the subject, and does not like to be too obviously helped, to have

attention called to her failing eyesight, which she so much regrets and does not like to admit. There are two ways of meeting the difficulty. Mattie, a kind-hearted girl without much tact, will exclaim: "Oh, gran! what perfect nonsense for you to fuss over that needle! You know you cannot find the hole where the thread should go in; your eyes are too old. Give me the thing; I'll thread your needles!" The intention is most excellent, but the old lady is hurt and stifles a sigh. She had young eyes once, and she has the same independent spirit still. Edith, in the same circumstances, manages in a different fashion. She simply threads a dozen needles, and leaves them all ready for grandmamma in her needle-book, saying, pleasantly: "It saves so much time, dear, in these busy days, to have one's needles all ready and waiting." — *Harper's Round Table.*

The Joy of the Working

I THOUGHT that I was a husbandman whom God sent into a dreary world. I toiled breaking up the hard earth and clearing off the ground, but the more I worked, the rougher looked my plot; for where the briers were cut away, stones showed through the sand. I was tired, and when I saw God I said to Him that the vines went astray faster than I could straighten them, and that where I planted my grapes, wild grapes grew up instead. God said to me that there was strength in the wild grapes, and I said, "Aye, Lord, but look at the stones." God said, "Do not I need the stones?"

But when I saw that God watched me as I worked, I said, "The toil is hard, but I shall see the fruit." God turned away, saying, "You shall not see the fruit." I cried after Him, "But there will be fruit, O Lord?" and God said, "Of all your labor there shall be no fruit."

I said, complaining, "Lord, it were so much better to find wild flowers, that might be trained to be more beautiful; but there are always thorns for me to cut." And God said, "If there were not thorns, I had, here, no need of such a husbandman as thou."

I went on working, for then I knew that I labored in the Garden of the Lord that was to be. — BOLTON HALL, in *The Outlook.*

ABOUT WOMEN

— Miss Mary E. Nason, of this city, who has been appointed by Gov. Wolcott factory inspector of the police force, has had a wide experience in labor circles, and is regarded as a conservative and clear-headed woman.

— At Frankton, Ind., the office of city clerk is held by a woman, who is discharging her duties in a methodical and thoroughly satisfactory way. She is Mrs. Flora Hays, a young woman of twenty-four, whose husband held the place for some time before his death. Mrs. Hays assisted him in his office work, and therefore had a general knowledge of the work required. Upon being left a widow, Mrs. Hays petitioned to be allowed to fill her late husband's place, and so many men stood as her friends in seconding the request that the appointment was made.

— For the first time in its history Yale University has a Japanese girl for a student — Miss Yoshi Yamaguchi. She with her brother came from Japan to study at Yale. He has entered the academic department, and she is taking a course in English and music in the post-graduate department. She is ambitious to fit herself for a teacher, and expects to spend five years in study at Yale.

— The newly-published biography of Queen Victoria points out that within the past fifteen years she has taken singing lessons from Tosti and drawing from Leitch. The education of many girls is "finished" at eighteen, but queens profit by instruction after the age of sixty. Mrs. Elizabeth B. Chace, of Valley Falls, R. I., learned flower-painting when much beyond sixty. — *Woman's Journal.*

— Mrs. Mary H. Hunt, at the recent Anti-Alcoholic Congress held in Brussels under the approval of the King of Belgium, was given the seat of honor at the right hand of the president, the Prime Minister of Belgium, because she represented the movement for scientific temperance education in the schools of the United States.

BOYS AND GIRLS

TWO LITTLE BOYS

A little bad boy with a little cross face
Came slowly downstairs in the morning;
Of fun or good nature he showed not a trace;
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke, he just answered by snarling;
He teased his pet kitty; and all the long day
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time, singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errands; his orange he shared
With Sue; and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers;
That good little lad and that bad little tyke
Have not two kind fathers and mothers.
But there are *two tempers* to only *one boy*,
And one is indeed such a sad one
That when with the good one he brings us all joy,
We ask, "Has he *really* a bad one?"

— *F. R. Batchelder.*

WHAT SHE COULD

"EVERY one of you has a talent that should be cultivated and consecrated to the Master's service," said Miss Carson to her Sabbath-school class. "Now let us see what talents we have among us that can be used for God."

Most of the class responded enthusiastically, and various gifts and qualifications were eagerly discussed; but one little maiden remained still and silent, and there was a cloud on her pretty face.

"Come, Mary," said the teacher, "let us hear from you. What special gift can you keep for the Master's use?"

"I don't think there is anything that I can do real well," Mary replied, sadly. "I can't play, sing or paint."

"What can you do best, dear? There must be something you excel in," urged Miss Carson. But Mary only shook her head in a mournful way.

"She can dress the cunningest dolls of any girl in town," lisped Mary's six-year-old sister, admiringly.

"Ah! perhaps, that is your talent, Mary," returned the teacher, and then the superintendent's bell put a stop to any further talk on the subject.

A few days later Mary was reminded of what her teacher had said by the eager glance which a very dirty little girl bestowed on the doll which she was dressing for her baby sister, as she sat on the front steps. Margery Dix belonged to a locality in the city which, on account of its filthy and wicked inhabitants was called "Tophet."

Margery was a fair sample of the shabby, unkempt dwellers of the neighborhood, but even her dirt-begrimed face lighted up strangely at the sight of a daintily-dressed doll.

"Come in, Margery, and take a look at little Miss Betty's wardrobe," said Mary; and Margery, won by the speaker's kindly words and pleasant smile, came up the steps, and with much interest examined the pretty doll.

"Wait a moment, Margery," said Mary, as the girl turned to go away. Then she ran lightly upstairs, saying to herself, "I am getting too large to play with dolls, so poor Margery shall have my dear Elizabeth. The sunny-haired darling shall go on a missionary tour to 'Tophet.'"

Stooping over the drawer, she lifted from its bed of cotton a beautiful, blue-eyed, flaxen-haired doll, and with a few loving taps and regretful caresses, carried it downstairs, and, putting it in the hands of the astonished and delighted Margery, charged her to be a good mother to Doll Elizabeth and to keep her clean and sweet.

"I must wash my hands before I unwrap it," reasoned Margery, as her bare feet went pattering over the pavement. And she did so. Then the washing of her hands made such an improvement that she put her face through a similar process. As she played with and admired Elizabeth's golden locks her attention was drawn to her own tumbled hair, and the next step was to put that in something like order. Somehow her example was infectious, for by and by her mother, ashamed of her own looks, paid a visit to the old wash basin, and the following day she determined to try the effect of soap and water on the filthy clothes of her children. Then the eldest daughter washed the one window which the dingy room contained, and that led to cleaning the small, dirty room.

The neighbors, as they came and went, were attracted by the change, and some of them tried the same experiment, more or less successfully, on their own homes. So the renovation went on until half the street was infected with the cleaning spirit which one daintily dressed doll had infused into its owner.

By and by Mary coaxed Margery and some of the neighboring children to the Sabbath-school, and from one girl's single effort to do what she could, the gospel of peace was introduced into more than a score of homes. After seeing some of the fruits of Doll Elizabeth's sojourn in "Tophet," Mary determined that the one talent she possessed, even if only the ability to dress dolls, should be given to the Master's use, and since that day many a blue-eyed, flaxen-haired dolly has gone on a mission to homes of squalor and wretchedness.

Doll Elizabeth's story is not a made-up story, and it ought to teach the young people in Sabbath-school that they can all do something towards making the world happier and better.

As this dainty, beautiful doll made its small owner long to be neat and clean and sweet, as it was, so we ought to carry in our hearts much love, purity and nobleness, and let them shine out in our faces and actions, so that those around us will see the beauty of our lives and want to make their own in fashion with ours. — *Presbyterian Banner.*

THE SUNDAY SCHOOL

First Quarter Lesson V

SUNDAY, JANUARY 30, 1898.

MATT. 6: 5-15.

REV. W. O. HOLWAY, D. D., U. S. N.

HOW TO PRAY.

I. Preliminary.

1. GOLDEN TEXT: *Pray to thy Father which is in secret.* — Matt. 6: 6.

2. DATE: A. D. 28.

3. PLACE: The mountain called Kur'n Hattin ("Horns of Hattin"), not far from the western shore of the Sea of Galilee.

4. THE MISTAKE OF THE PHARISEES: In their own estimation the "righteousness" of the scribes and Pharisees in the three important duties of almsgiving, prayer and fasting, was perfect, and above all criticism. In this chapter our Lord unmasks the selfish and vainglorious motive which, in many cases, influenced these religionists in the performance of these duties, and which reduced them to acts of hypocrisy.

5. HOME READINGS: *Monday* — Matt. 6: 1-15. *Tuesday* Matt. 7: 7-12 *Wednesday* James 1: 1-8. *Thursday* Luke 18: 9-14. *Friday* — John 16: 23-33. *Saturday* — Psalm 86: 1-10. *Sunday* — Psalm 145: 8-19

II. Introductory.

Our Lord warns His disciples, in the opening of this chapter, against parading their righteousness; against the ostentatious performance of religious acts for the selfish purpose of being "seen of men." Those who act from this low motive have no reward from their Father in heaven. Thus, for example, when they gave alms, He would have His disciples shun notoriety, and not trumpet their liberality as the hypocrites do, whose sole motive was to gain the applause of men, and whose sole reward was the reputation of sanctity. So secret must their almsgiving be, that their "left hand" should not know what their "right hand" gave. None would know but "the Father which seeth in secret," who would recompense openly those acts of charity which were performed with the eye single to His glory. So, too, in the matter of prayer: The disciples must not be like the "hypocrites," who were wont to choose conspicuous places, like the synagogues and street corners, for the offering up of their devotions, and who purchased in this way what they sought — the "reward" of being regarded as devout. The disciples are instructed to seek a closet-like retirement for their private acts of worship, a place so secluded that their petitions will not be overheard save by Him "who seeth in secret," and whose reward will be "open" and large. Further they are cautioned not to expect to be heard for "much speaking," or for empty, senseless "repetitions;" and are reminded that even before they ask, their Father knoweth just what things they need. To teach them how to pray aright, a model prayer is given to them, brief but comprehensive, so simple that "while it fits the life of infancy in the first stammerings of devotion," yet contains a fulness of meaning which the earnest study of the profoundest scholars has never been able to exhaust.

III. Expository.

5. **When thou prayest** (R. V., "when ye pray"). — The duty of praying is assumed; its ostentatious performance only is forbidden. **Hypocrites** — The word is borrowed from the stage; those who wear masks, and personate characters not their own. **Love to pray standing** (R. V., "love to stand and pray") etc. — It was not the act of prayer, or the posture of prayer, which they loved, but the publicity; the act was right, the posture common at the time, but the motive was vainglorious and wrong. **Corners of the streets.** — "The hypocrites would purposely be in such conspicuous places at the fixed hours of prayer. The fashion of airing piety in this way has not died out" (Schaff). **Have their reward.** — Says C. J. Vaughan: "They have it; *have it out*, the original language says; have it to the full, and have all that they will have. There is nothing left over to be treasured up for them out of sight in the keeping of a Father in heaven."

6. **Enter into thy closet** (R. V., "thine inner chamber") — thy retirement; thy place apart; guarding, however, lest thou makest an ostentation of thy secret prayer. In Eastern dwellings the housetop was the place of greatest privacy. While every one should have "a closet," none need to be restricted to it always. "Every man can build a chapel in his own heart," says Jeremy Taylor. "Isaac's closet was a field. David's closet was his bed-chamber. Our Lord's closet was a mountain. Nathanael's was the shade of a fig tree. Peter's was a house-top. Hezekiah's closet was turning his face toward the wall and praying unto God" (Bickersteth). **Reward thee openly** — shower upon you blessings more than the closet can hold, so that the overflow will be recognized and felt by all around; reward thee with visible prosperity.

How often the duty of secret prayer should be statedly performed is, of course, not mentioned. A prayerful spirit will multiply both opportunities and desires for the exercise; while prudence, not law, calls for stated times (Schaff).

7. **Use not vain repetitions** — jingles of words, babbling, parrot-like tautologies. The word literally means "stammerings," the unmeaning repetition of words by one who stammers. **As the heathen do** — the priests of Baal, for example (1 Kings 18: 27); the mob at Ephesus (Acts 19: 34), etc. **Heard for their much speaking** — that is, much saying of prayers, not much praying. One of the best illustrations of what is here interdicted is the multiplication of Ave Marias and Paternosters in the Romish Church, a certain number being presented, and "the efficacy of the performance made to depend upon it." Our Lord frequently passed whole nights in prayer; and in the Garden used a repetition of His prayer — but not a "vain repetition."

After the storming of Seringapatam, the body of Tippoo Sahib was found among the slain, and in his pocket was a book of devotion with various forms of prayer, and among them the following: "O God, O God, O God, O God; O Lord, O Lord, O Lord, O Lord; O living, O immortal, O living, O immortal, O living, O immortal, O living, O immortal; O Creator of the heavens and the earth," etc. (Burder). It has often been remarked that in corrupted Christian churches one of the earliest and worst perversions of the truth is the adoption of the very error which our Lord here describes as heathenish (Alexander).

8. **Your Father knoweth, etc.**— knoweth better our needs than we know them; but in voicing them to Him, or lifting up our unuttered desires, we confess our consciousness of need, acknowledge His fulness, strengthen our own faith, and thus effectually prepare our hearts to receive the blessings craved.

Prayer is the great means of communion with God. Most of our acquaintance with persons is through mutual needs or mutual objects for consultation. One hour of deep need, or one single great end to be sought for together, will give more real acquaintance than years of mere seeing one another. So our needs are satisfied, and our duties done through prayer, that so we may become acquainted with God (Peloubet).

9. **After this manner** — according to this pattern. Another form of this prayer is given in Luke 11: 2-4. Jacobus comments thus: "This should always be the substance of a well-ordered prayer: brief, concise, comprehensive and to the point. It consists of a preface, six petitions, and a doxology; and it is found substantially in the nineteen prayers of the Jewish Liturgy except the clause, 'as we forgive our debtors.'" Says Abbott: "The literature upon this prayer would of itself make a library. For eighteen centuries the Christian church has been studying it." **Our Father** — expressing both filial feelings towards God and fraternal towards man. Nowhere else do we find this form of address, not even in the Old Testament. Our Lord came to reveal the Father. "Let any one," says Abbott, "who wishes to contrast modern philosophy and the religion of Jesus, essay a prayer to 'the Inscrutable Power,' or 'the Infinite,' or 'the Ultimate Cause,' or 'the Unconditional,' the common appellations which rationalism employs." **Which art in heaven** — and therefore infinitely removed above human relationships of a similar kind. An earthly father is circumscribed by his own weakness and ignorance; not so our Father in heaven. **Hallowed be thy name.** — The "name" of God includes all the revelation which He has made of Himself to man; all that we know about Him, His attributes and glory, so far as revealed. All this is to be held in highest awe and sanctity.

The first expression of thought in the pattern prayer is not the utterance of our wants and wishes, but that the name of God — that which sums up all our thoughts of God — should be "hallowed;" be to us and all men as a consecrated name, not lightly used in trivial speech or rash assertion, or bitterness of debate, but the object of awe and love and adoration (Ellicott).

10. **Thy kingdom come** — the kingdom of grace and glory; the predicted universal reign of the Messiah. This petition requires of every one who offers it consistent efforts and a consistent life; it is answered in every advance of the Gospel, and will be fully answered when "the kingdoms of this world become the kingdoms of our Lord." **Thy will be done.** — The contest between man and his Maker is a contest of wills. Of Christ it was said, "Lo! I come to do Thy will, O God!" He alone in humanity has perfectly accomplished this petition. Bernard says: "Thy will be done, in weal and woe; in fulness and in want; in life and in death; in us, that we may become like Thee; by us, that the world may be conquered for Christ." To have our own wills perfectly conformed and subordinated to the Divine, is the meaning of the petition. **As it is in heaven** (R. V., "as in heaven, so on earth") — "as by pure angels, so by men" (Schaff); "in absolute purity and perfectness" (Lange).

The inhabitants of heaven do the will of God universally, perfectly, harmoniously, and with ineffable delight. We are taught to pray that all mankind may imitate their example; that the whole race of man, becoming subjects of Christ, may renounce all sin and wickedness, and obey God's commands as the angels obey them. What an extensive petition! (Scott.)

11. **Give us this day our daily bread** — a daily prayer for a daily portion, both for body and soul; teaching us dependence and trust; teaching us, too, to ask for a sufficiency, not for wealth; for a sufficiency for today, and not for tomorrow; teaching us, further, that it is right for us to bring our physical wants to the attention of the Great Provider. "The propriety of daily family prayer is suggested by this petition for our daily bread" (Schaff). The word rendered "daily" is found only here, and in the corresponding passage in Luke's Gospel. It has been variously rendered, "needful," "requisite for our wants," etc.; and probably is equivalent to St. James' expression, "things needful for the body."

Not the bread of idleness, nor of violence, nor of deceit; but our bread, coming down to us like manna from heaven, yet gathered by our own diligence in a business in whose minutest details we are not

ashamed to ask God to prosper us (Van Dyke). The millionaire must offer this prayer, not less than the pauper. Money is as powerless against flood and drought, frost and fire, rot and grub, as Pharaoh was against fog and fly, locust and darkness (Boardman).

12. **Forgive us our debts** — what we owe to God, and have not paid, and cannot pay; that perfect love and obedience which He justly requires, and in which we have failed in innumerable instances; in a word, our trespasses, or sins. **As we forgive** (R. V., "as we have forgiven") — the standard of our own forgiveness, and, also, the measure and condition of it. A terrible prayer is this, if we offer it with an unforgiving temper. See the parable of the Unmerciful Servant. God's forgiveness is represented as complete — "blotting out," remembering against them their iniquities no more forever.

"Give and forgive" — such needs to be our perpetual appeal to heaven, so long as we remain upon the earth. The one is a cry of want, and the other of guilt (Williams).

13. **Lead us** (R. V., "bring us") **not into temptation.** — Temptations exist, and are, indeed, needful for us to strengthen our faith and patience. We are therefore to "count it all joy" when we "fall into divers temptations," but, on the other hand, we need to be conscious of our weakness, and with sincere self-distrust, ask Him not to lead us into temptations more than we are able to bear; not to leave us to ourselves; not to expose us without showing us also "a way of escape." This petition rebukes rashness, self-confidence and presumption. "Conscious guiltiness is the language of the preceding petition, conscious weakness the language of this" (Williams). **Deliver us from evil** — all evil; not simply "the evil one," as in R. V. "Strong Deliverer, be Thou still my help and shield." **For thine is the kingdom** — the right to rule, and the actual dominion. **And the power** — to establish and sustain Thy kingdom in defiance of all opposition. **And the glory.** — All praise and glory centre in Him. **Forever** — "to the ages;" endless. **Amen.** — So let it be! (This conclusion or doxology, beginning "For thine is the kingdom," is omitted in R. V. Schaff regards it as "very ancient," and possibly genuine; "hence it need not be omitted in using the prayer.")

14, 15. **If ye forgive men, etc.** — Thus by way of emphasis, the fifth petition is commented upon in a positive and negative form. From these terms there is no escape. The forgiving may hope for divine mercy; the unforgiving will remain unforgiven.

IV. Illustrative.

1. I used to think the Lord's Prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man, in praying that prayer, were to be stopped by every word until he had thoroughly prayed it, it would take him a life-time. "Our Father" — why a man is almost a saint who can pray that. "Thy will be done!" — who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words crashing down through it? I think it is the most fearful prayer to pray in the world (quoted in Biblical Museum).

2. Conceive a revengeful, unforgiving man repeating this prayer, which you all, I hope, repeat daily. Conceive a man with a heart full of wrath against his neighbor, with a memory which treasures up the little wrongs and insults he fancies himself to have received from that neighbor; conceive such a man praying to God to forgive him his trespasses as he forgives the man who has trespassed against him. What, in the mouth of such a man, do these words mean? I will turn them into a prayer — the prayer of the unforgiving man: "O God, I have sinned against Thee many times, from my youth up until now. I have often been forgetful of Thy goodness. I have not daily thanked Thee for Thy mercies. I have neglected Thy service. I have broken Thy laws. Deal with me, I beseech Thee, as I deal with my neighbor. He has not offended me one-tenth, one-hundredth part as much as I have offended Thee, but he has offended me very grievously, and I cannot forgive him. Deal with me, I beseech Thee, O Lord, as I deal with him. He has been very ungrateful to me — though not a tenth nor a hundredth part as ungrateful as I have been to Thee, yet I cannot overlook such base and shameful ingratitude. Deal with me, I beseech Thee, O Lord, as I deal with him. I remember and treasure up every little trifle which shows how ill he has behaved towards me. Deal with me, I beseech Thee, O Lord, as I deal with him. I am determined to take the very first opportunity of doing him an ill-turn. Deal with me, I beseech Thee, O Lord, as I deal with him." Can anything be more shocking and horrible than such a prayer? Yet this is just the prayer which the unforgiving man offers up every time he repeats the Lord's Prayer (Hare's Sermons).

COLD OR HOT

REV. T. L. CUYLER, D. D.

COLD or hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue. Search your heart and see how much love for Christ is left there. If, after such an honest examination, you find that the temperature has run low, very low — what then? Should you quit the church and throw up your Christian profession? No! a thousand times no! The Holy Spirit's message to you is: "Be zealous, therefore, and repent." The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow bank, but to hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry, seek a re-conversion.

Simon Peter's best work was done after he was re-converted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion, and go in and throw yourself down at the Master's feet, and cry out: "I have sinned; I am no more worthy to be called Thy servant." Set up again your altar; and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost health. But when you do get a fresh tide of Christ's love pouring into your heart, and a fresh glow of His likeness on your countenance, you will feel as Lazarus must have felt when he shook off the grave clothes and leaped into life again.

Dr. Maclaren, the distinguished Baptist minister of Manchester, England, remarked at a recent meeting of the Baptist Union that ninety per cent. of theological error came, and always had come, from underrating the significance of sin.

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OUR BOOK TABLE

Studies in Comparative Theology. Six Lectures delivered by Rev. George H. Trever, Ph. D., D. D., before the Students of Lawrence University, Appleton, Wis. Cincinnati: Curts & Jennings. Price, $1.20.

Dr. Trever, of Milwaukee, Wis., graduated from Lawrence University in 1881, from the School of Theology of Boston University, with the degree of S. T. B., in 1883, and from the School of All Sciences at the same place, with the degree of Ph. D., in 1885. He very fitly dedicates his book to President W. F. Warren, from whom his first inspiration to these studies was received. Hinduism, Buddhism, and Zoroastrianism, together with the religions of Egypt and Chaldea, are ably treated. The closing lecture, "The Voice of the Gospel to Other Religions" — an extended discourse based on Paul's words at Athens — especially pleased us. He fully appreciates the many truths held by the heathen faiths, and also the generous catholicity both of the Old Testament and the New. He denies that, to show the need of the Gospel, it is necessary to disparage every other religion, or set it down as wholly of the devil. His position — and surely it must be that of all broad-minded men who have adequately examined the matter — is that in all religions there are kernels of truth which have given them their power over the soul of man; that they have struck out notes of truth which were needed to form the great oratorio of the universal religion for mankind; that they have left bequests to us of value; that the history and life of the present are not the same as they would have been had these religions never lived. Each people develops that side of truth for which it has greatest affinity; each contributes something to the perfect whole, and helps to fortify others against one-sided views. The Greek philosophy and religion had certainly a strong influence upon the development of Christian doctrine and practice; something, also, came from Rome; Zoroaster helped to steady the followers of Moses; "the Egyptian spirit, mingling in Alexandria with the Greek, gave birth to a healthy realism which perhaps saved the Christian Church from being completely swamped by a mystic Oriental spiritualism." It is quite possible that the Buddhist, the Brahman, the Confucianist, may yet have a mission to help save Christendom from "a too intense external activity, a materialistic absorption in the world, and a revolutionary radicalism which would break entirely loose from the ages past." Not that they can really add anything to the Gospel, but they may help us to comprehend and assimilate it better.

For these reasons the voice of the Gospel to other religions cannot be, as it used to be represented, one of utter condemnation and unmitigated reprobation. Better the crudest faith of the most savage tribe, a religion tainted with never so much superstition, than a race without any sense of the divine, anything leading men to look up with reverence, anything tending to lift them above the animal and unite them with God. These religions, which have shown such power over the heart and life of man, were not the work of human fraud or of the malice of devils, in their sum total of influence accursed. The Gospel has a voice of sympathy for those who hold these faiths — sympathy for deep religiousness wherever found, and for truth of any sort however imperfectly apprehended. But, on the other hand, it can by no means unqualifiedly commend. For these religions are at best partial, fragmentary, one-sided. They have so many corruptions bound up with them, so many falsehoods clinging to them, as to almost entirely deprive them of moral power and ability to feed the starving souls of men. In their central claim they are delusive; they cannot bring men into blessed union with God, they cannot save the world from its evil or the soul from its sin. The Gospel alone gives perfect expression to the truths which the other religions in vain attempted to fully articulate; the Gospel alone furnishes a perfect response to every spiritual yearning and high aspiration of man.

The author has certainly done the church good service in furnishing this well-balanced contribution to the fascinating study of comparative religions. His information is carefully collected, well digested, and happily set forth. The book breathes a liberal spirit, and yet is steady to the essential standards. It is a credit to Boston University and to the Methodist Episcopal Church. The more of such we have on the catalogue of our publishing house, the better.

The Growth of the Kingdom of God. By Sidney L. Gulick, M. A., Missionary of the A. B. C. F. M. in Japan. Fleming H. Revell Co.: Chicago. Price, $1.50.

This book has an interesting history. The author, a successful missionary, felt moved to deliver an address to an audience of wide-awake Japanese. "The aim of the address," to use his own language, "was to lead the hearers to give the Christian religion an impartial study, by telling them briefly of its growth and influence in the world, and the transformation it had wrought in the life and thought of Western nations." Mr. Gulick's associates wisely advised him to bring out the address in pamphlet form. In doing that, this book grew into existence, and it is a very comprehensive and convincing apologetic of the growth, power and peculiar influence of Christianity. The statistics and charts showing the progress of the Christian religion are very helpful.

Truths As I Have Seen Them. Being Addresses on the Spiritual Life. By George W. Wilson. Introduction by Rev. Daniel Steele, D. D. The Christian Witness Company: Boston.

This is in the main a sane, inspiring and helpful book. Dr. Daniel Steele writes a characteristic introduction. He says: "I predict that this book will be a blessing to every candid reader who 'is of the truth;' that is, who aspires to know the truth, and to follow whithersoever she may lead. The writer makes this prediction because he finds the hours spent with the proof-sheets to be a season of delightful communion with the Holy Spirit. Truths which are good electric conductors from heaven to me, will not fail to be the media of great grace to others." Many of the chapters of the book — indeed, most of them — are unobjectionable and excellent. The one upon "The Two Experiences Contrasted" is, however, confusing and incomprehensible. The author's logic and philosophy, usually clear and lucid, become cloudy here. There is a frankness in his statements concerning himself that is charming and commends him. He says: "I owe it to the cause that lies nearest my heart as I write these lines, to say I have not through these twenty-six years retained unbroken the experience of holiness. I have had some lapses, though my outer life to the church and world has not shown it. Through quite extended periods what I teach in these pages concerning holiness has been my glorious experience. The cause of truth can suffer nothing when I say I have been just as conscious of its absence during those short lapses that have intervened."

The Anglican Reformation. By William Clark, LL. D., D. C. L. The Christian Literature Co.: New York. Price, $2.

This publishing company is carrying on its great work of presenting standard histories of the Christian Church in a very thorough and commendable way, under the general title of "Ten Epochs of Church History," bringing out very valuable volumes, though a large sale of many of them can scarcely be expected. This volume, on "The Anglican Reformation," though written by a distinguished Anglican, shows that the author has endeavored to be impartial and comprehensive in the statement of facts. He claims that he has striven to do "no injustice to any whose opinions are different from his own;" and an examination of his pages warrants his statement.

The Biblical Museum. A Collection of Notes Explanatory, Homiletic and Illustrative, forming a Complete Commentary on the Holy Scriptures. By James Comper Gray. Revised, with Additions from the Later Biblical Literature, by George M. Adams, D. D. E. R. Herrick Co.: New York. Price, $2.

This "Biblical Museum," which has proved a popular volume to so many, was issued twenty-five years ago. Dr. Adams has critically revised it and added to it the well-known results of the latest Biblical criticism and research. The work will be brought out in two volumes. This first volume includes the four Gospels and the Acts of the Apostles.

After Pentecost, What? A Discussion of the Doctrine of the Holy Spirit in its Relation to Modern Christological Thought. By James M. Campbell. Fleming H. Revell Company: New York. Price, $1.

This is a timely volume. The Christian Church needs to have its attention repeatedly called to the sublime and fundamental fact that it is in the last analysis utterly dependent upon the Holy Spirit for inspiration and power. The author also rightly emphasizes the thought that it is the express mission of the Holy Spirit as prophesied and promised by the Saviour to take the things of Christ and show them unto men. The reason why the church and the individual believer apprehend the truth as it is in Jesus so slowly, is because — as the author so pertinently declares — the help of the Spirit is not sought in the effort to rightly unfold the Scriptures. Those familiar with the author's previous books upon "The Indwelling Christ" and "Unto the Uttermost" will know what to expect in this latest volume.

The Reader's Shakespeare. His Dramatic Works Condensed, Connected, and Emphasized, for School, College, Parlor, and Platform. By David Charles Bell. Vol. III. New York: Funk & Wagnalls Company. Price, $1.50.

The third, and concluding, volume of this valuable work is now published. The general satisfaction with which the first two volumes of this new edition of Shakespeare were received by readers and educators, and the generous commendation given it by the press, prove that the work was necessary, timely, and welcome. There are many admirable distinguishing features which account for the popularity of this Reader's

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Shakespeare. 1. Certain judicious abridgments and omissions of unnecessary or objectionable scenes and words make the text more acceptable for family and class reading, without marring the poetry of expression or the interest or humor of situation and action. 2. These readings are intended chiefly for the voice and ear rather than eye, and thus will facilitate the much-prized but still neglected art of reading aloud. 3. Each play is preceded by a brief narrative, historical and literary. The principal scenes, incidents, and characters, not only of the main, but of the secondary plots, are connected by elucidatory remarks. 4. Each play is so condensed that it may be read aloud in about an hour, or an hour and a half. The volumes are printed in large and beautiful type, on excellent paper, and are artistically bound in buckram with covers stamped in pleasing design.

"Spanish John." By William McLennan. Harper & Brothers: New York. Price, $1.50.

The hero of this stirring story, one of the McDonells of Scotland, is presented in the first chapter as a young boy just about to be sent to the Scots college in Rome. Though intended for the priesthood, he displays a natural bent for the career of a soldier. At the college he forms a friendship with one of the priests, Father Urbani, who helps him out of the scrapes into which he is continually falling. Through Father Urbani he meets the Scotch Pretender, James III., who is living in exile in Rome. He gives such evidence of being unfitted for the church, that he is at last permitted to leave the college and to join the Spanish troops operating in Italy. During his first battle he distinguishes himself for bravery, and wins a promotion. He is sent by the Duke of York, younger son of the Pretender, to Scotland, on a secret mission, being entrusted with a large sum in gold. On the journey he encounters many difficulties, which culminate, after his arrival in Scotland, in the loss by theft of the money. The story is copiously illustrated by F. de Myrbach.

Lin McLean. By Owen Wister. Harper & Brothers: New York. Price, $1.50.

This volume consists of a collection of six short stories, each complete in itself, and all forming a practically continuous narrative of the career of their central figure. In Lin McLean Mr. Wister has drawn a character that deserves to stand as the best type of American cowboy, and as a representative of conditions of life in this country that are all the more interesting because, before many years, they will probably cease to exist. In the opening story, "How Lin McLean Went East," we make the acquaintance of the hero while he is still hardly more than a boy, but self-reliant as a man, and, in spite of his many defects, we find him an altogether interesting and lovable character. "Lin McLean's Honeymoon," "A Journey in Search of Christmas," "Separ's Vigilante," and "Destiny at Drybone," are chapters of thrilling interest, told in Mr. Wister's inimitable style.

Poems of the Gospel; or, Scripture Incidents and Teachings in Paraphrase and Verse. By Allen R. Darrow. Illustrated. Fleming H. Revell Company: New York. Price, $1.

These poems by Mr. Darrow, who happily reproduces the stories of the gospels in illuminating verse, are illustrated by reproductions of famous paintings. It is a dainty and inspiring little volume.

Maud Brayton. A Sequel to "Kings and Cupbearers." By George Huntington, Author of "Nakoma," "The Rockanock Stage," etc. The Pilgrim Press: Boston.

This book is a sequel to "Kings and Cupbearers." In it appear most of those with whom we became acquainted in the earlier volume, but in new surroundings and with new work. There are new people, too, notably Dr. Addison Chapin, of Boston, who finds places and people in the West that have congeniality and attraction for people who have been bred and educated in the East and in Europe. The story is lifelike in its picturing of the perplexities and uncertainties of human affairs and interesting in the way in which it leads the reader on with its heroine to the experience which crowns the whole.

Uncle Sam's Secrets. A Story of National Affairs for the Youth of the Nation. By Oscar Phelps Austin. New York: D. Appleton & Co. Price, 75 cents.

This is one of the series of Appletons' Home Reading Books, edited by William T. Harris, U. S. Commissioner of Education, and, as its title indicates, is full of information about the affairs of the nation, but the chief purpose of the author is "to awaken such interest in the minds of the young people as to lead them to seek further and more detailed information upon the subjects briefly treated in the story." An analysis and a copious index make the book valuable for reference, and a full list of books for further study is given.

Is the Missionary Movement of the Christian Alliance Sound? A Candid Presentation of Facts. By Rev. M. E. King. For sale by the author at Monmouth, Maine. 5 cents single copy; 40 cents a dozen; $2.50 a hundred, postage prepaid.

A paper on the above subject was read by Rev. M. E. King before the Augusta District Ministerial Association, held at Richmond, Me., Oct. 26, 1897, the subject having been assigned him by the executive committee. After its reading the Association appointed Rev. A. S. Ladd, D. D., Rev. J. B. Lapham, and its author as a committee to secure its publication. It will be found very helpful in showing the unsoundness of the ideas which underlie the Christian Alliance missionary movement.

The Emphasized New Testament. A new translation designed to set forth the Exact Meaning, the Proper Terminology, and the Graphic Style of the Sacred Original; arranged to show at a Glance Narrative, Speech, Parallelism, and Logical Analysis; and Emphasized Throughout after the Idioms of the Greek Tongue, with Select References and an Appendix of Notes. By Joseph Bryant Rotherham, translator of "The New Testament Critically Emphasized." New York: John Wiley & Sons. Price, $2.

This work is a third edition of "The New Testament Newly Translated and Critically Emphasized," published first in 1872, and then in 1878. The leading characteristics of the former editions are here preserved: the rendering is based on a revised Greek text, is more literal than the Authorized Version or the Revised, and pays only a measured regard to the theological and ecclesiastical terms in common use. At the same time the book has been so thoroughly molded as to be practically a new work.

Tom Pickering of 'Scutney: His Experiences and Perplexities. By Sophie Swett. Illustrated by H. D. Young. Boston: Lothrop Publishing Co. Price, $1.25.

A story of a boy and his mates — boys and girls alike — in a country village and by the seashore. Tom is a bright, active, go-ahead fellow, and gains wisdom only by experience and through sundry mishaps and perplexities, most of which are occasioned by his own heedlessness or by differences of opinion between himself and his conscience. Sophie Swett always tells a good story and this is one of her best. It is intended for boys and girls of from twelve to sixteen.

Castle Daffodil. By Martha Burr Banks. Pilgrim Press: Boston. Price, $1.

A charming home life is here presented to us — the life of a home in which there were many children who loved each other dearly and had no end of good times without having to run away from their own circle. They were left in charge of an aunt in a country house while their father and mother were abroad, and their curiosity was much aroused by the peculiar manner in which the house across the way seemed to be guarded and secluded by a high wall. They fancied it a castle inhabited by a dreadful ogre, but it turned out that it was the home of a lonely old man and his wife, to whom the children brought happiness and sunshine.

Elements of Constructive Geometry. Inductively presented. By William Noetling, A. M., C. E., State Normal School, Bloomsburg, Pa. Silver, Burdett & Company: Boston. Price, 36 cents.

The material in this little volume is largely a translation of that in an excellent work prepared by K. H. Stöcker, an eminent German mathematician. It is based upon the inductive rather than the deductive method, and its plan is constructive, the pupils drawing their own figures. It is purely elementary, and aims to furnish children in the lower grammar grades with a rudimentary knowledge of the subject, which will not only serve as an excellent introduction to more difficult and advanced study, but will also prove of practical value in various ways.

Absolute Surrender, and Other Addresses. By Andrew Murray. Fleming H. Revell Company: New York. Price, 30 cents.

Those who would comprehend the deep things of God and attain thereunto, will be greatly aided by reading this volume.

Kindly Light in Prayer and Praise. By Pastor Quiet. Swedenborg Publishing Association: Germantown, Pa. Price, 60 cents.

Those who sympathize with the views of Swedenborg will find this volume particularly suggestive and helpful for quiet hours of reading, meditation and devotion. It is an exceedingly attractive book, in paper, typography and binding.

Magazines

— While all the contributions in the *Forum* for January are pertinent and able, yet those most likely to attract attention are: "Electrical Advance in the Past Ten Years;" "The Reconquest of New York by Tammany;" "The Political Outlook," by Henry Watterson; "China and Chinese Railway Concessions;" "American Excavations at Sparta and Corinth." (Forum Publishing Co.: New York.)

— In the *North American Review* for January Professor Cesare Lombroso continues his study of the subject, "Why Homicide has Increased in the United States." Ex-Senator Peffer writes upon "Passing of the People's Party." Charles Denby, Jr., sets forth "America's Opportunity in Asia." "The Irish Question in a New Light" is treated by Hon. Horace Plunkett, M. P. (New York, 291 Fifth Ave.)

— The *International Journal of Ethics* for January, like its predecessors, is a strong and valuable number. Social and moral problems are ably and sanely discussed. Among the topics treated in this number are: "Deterrent Punishment," by W. A. Wall, of Glasgow, Scotland, and "The Essential Nature of Religion," by Lester F. Ward, of Washington, D. C. The book reviews are critical and thorough. (International Journal of Ethics: Philadelphia.)

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W. H. M. S. of New England Conference

THE first quarterly meeting of the New England Conference Woman's Home Missionary Society was held at Lynn Common Church, Thursday, Jan. 6. The devotional exercises of the morning were conducted by Mrs. Edward L. Hyde, who read the Scripture with helpful comment. Mrs. G. F. Durgin offered prayer. Mrs. A. S. Higgins represented the auxiliary of the church and cordially welcomed the guests, and sweetly exhorted all to Christlike living for the new year. Mrs. L. W. Staples responded to the welcome, speaking of the aim of the Society and of the great need of pushing its work.

The reports of the morning from corresponding and district secretaries showed that the auxiliaries were doing faithful work, and that a larger number than usual had sent in quarterly statistics. There are 1,919 members in auxiliaries, 140 in circles, and 60 in bands. The $525 pledged for the general work by this Society has been apportioned to the six districts, and nearly all has been taken by the auxiliaries.

The new secretary for Springfield District, Mrs. A. W. Baird, of Merrick, has already begun to gather in fruit of her labor. Two new circles — one at Merrick and one at Belchertown — have been formed this quarter. Her aim is to have an auxiliary, a circle, a reading circle, or a mite-box circle, in every charge on the district.

Miss E. J. Webster, treasurer, reported the following receipts from July 1 to January 1: Boston District — Eastern Division, $241.27, Western Division, $99.75; North Boston District — Eastern Division, $234.46, Western Division, $75.13; Lynn District, $429.28; Springfield District, $43; total, $1,128.89. There is at present a deficiency of $245 for the Medical Mission.

An interesting report of the Immigrant Home was given by Miss M. W. Perry, of Malden, chairman of the Immigrant Home committee. The sewing school has sixty members, and more would attend if there were room. Supplies of print, flannel and muslin are needed for the success of this work. Thanksgiving is always a happy time at the Home, when Mrs. Clark invites the girls who have at some time found a temporary home there to come back for a holiday. The dinner was provided by the auxiliaries of North Boston District and was thoroughly enjoyed by sixty girls and friends. At Christmas was the children's turn for a good time. Many useful gifts and money from friends provided the Home with necessities and comforts for the festival and Christmas tree. During the last quarter Mrs. Clark has met thirteen steamers; 116 persons of thirteen nationalities have been for a longer or shorter period in the Home; 689 nights' lodgings and 2,517 meals have been provided. Mrs. A. C. Clark, missionary at the Home, was present and spoke of her work and of the improvements that had been made in the Home at small expense.

The noontide hour of prayer was observed by silent prayer and an earnest petition voiced by Mrs. F. T. Pomeroy.

Mrs. D. F. Barber, of Newton, secretary of supplies, gave an itemized report of supplies sent South and West. The amounts were: Boston District, $655 01; North Boston District, $227.25; Lynn District, 221.67; Springfield District, $50.

Mrs. E. L. Farr, the new secretary of the religious periodical bureau, made a plea for copies of our church papers to be sent to persons South and West who cannot afford to take them. Addresses of these worthy people may be obtained from Mrs. E. L. Farr, 3 Highland St., Roxbury.

The Mother's Jewels' Home was represented by the secretary, Mrs. G. F. Durgin, of Ipswich. She is working for the support of one child in the Home, and urged the formation of Mother's Jewels' Bands among the little children.

The noon hour was made pleasant by the greetings of friends and refreshing by partaking of a bountiful lunch tastefully spread in the dining-room of the church.

At 2 o'clock Mrs. Mansfield called the convention to order. Rev. C. E. Davis, pastor of the church, conducted the devotional exercises. After a short business session, Mrs. Charles Gallagher, of Auburndale, was introduced and in a charming manner gave Miss Wilkins' entertaining story of "A Wife's Revolt." Miss Lunt, of Colorado, was introduced and spoke briefly on the needs of the frontier. Mrs. L. A. Sanborn, of Lynn, delegate to the general executive meeting at Baltimore, gave a very fine report of the proceedings and points of interest of the meeting. Mrs. Gallagher then addressed the ladies on the importance of the work that they are doing, and the necessity of making the auxiliary meetings attractive and bright in order to interest others. We must use our best tact and talent in this work.

Mrs. F. A. Stone presented resolutions of thanks and appreciation for the cordial reception and pleasant entertainment, for the presence and kindly interest of the pastor, Rev. C. E. Davis, and for the special music — two finely rendered solos by Miss Annie Wilson and Miss Mabel Vella.

MAY T. LEONARD, Rec. Sec.

INTERNATIONAL MISSIONARY CONFERENCE

MRS. O. W. SCOTT.

THE International Conference of Woman's Boards of Foreign Missions, held Jan. 12 and 13, in Madison Avenue Methodist Church, New York, was a meeting of far more than ordinary interest. The principal Boards represented were the Presbyterian, United Presbyterian, Congregational, Baptist, Reformed and Methodist Episcopal; but delegates were also present from many smaller denominations in the West and South and Canada. The New England Branch of W. F. M. S. sent Miss Pauline J. Walden as its delegate. Miss Hodgkins, editor of *Woman's Missionary Friend*, Mrs. O. W. Scott, editor of *Children's Missionary Friend*, Mrs. Hague and Mrs. Williston of Somerville, were also present from this Branch.

The forenoon of Wednesday was given up to committee meetings of treasurers, secretaries of home and foreign correspondence, young people's work, special objects, missionary literature, etc.

In the afternoon a joint conference with the General Missionary Boards was held at 150 Fifth Avenue. Excellent papers were read at this session, giving the history and aims of the Woman's Boards. Mrs. A. F. Schauffler gave that for the Presbyterian, Mrs. E. H. Stanwood the Congregational, Mrs. J. T. Gracey the Methodist, and Mrs. S. C. Durfee the Baptist.

On Thursday reports of committees were brought in by their chairmen, and many practical questions were discussed. Three papers — "How to Secure and Train Foreign Missionary Workers," by Mrs. Safford of the Baptist Board; "How can we Aid Missionaries to Greater Efficiency in their Work?" by Mrs. Whiston of the Nova Scotia Branch of the Methodist Church in Canada; and "Do Protestant Missions Encourage Good Citizenship?" by Mrs. Joseph Cook, were listened to with profound attention. Mrs. Cook was especially happy in wisely answering in the affirmative a difficult question. Mrs. Safford's paper was also remarkably clear and practical; and could all our missionaries be secured and trained as she advised, our foreign work would soon reach an ideal standard.

A delightful feature of this Conference was that of "question hours," when all that was practical was discussed by many workers in short, crisp two or three minute speeches.

Miss Matilda Spencer, just returned from Japan to the Philadelphia Branch of our own church, was present and spoke briefly.

All were interested to hear a few words from Mrs. Hepburn, who went with her husband to China and then to Japan fifty-eight years ago. They were pioneers, but, she said: "We never had any regrets. It was willing service we gave, and we recall those days in foreign lands as among the best of our life."

Many portions of the program for two days deserve special and commendatory mention, but we can only say that every moment was one of profit and enjoyment. It was good to look into the faces of Mrs. Skidmore, Mrs. Keen and Mrs. Stevens, so long identified as corresponding secretaries in our own Society, and then to learn that other women of equal eminence were sitting beside them, whose names have stood for many years as leaders of missionary work in other denominations. Artificial boundaries were used only as terms of identification, the supreme thought being how best to extend Christ's kingdom in the earth. The result of such oneness of vision must be to stimulate every Board represented to more effective service.

NOTES

— One question was asked by the brethren after the women's societies had been so ably represented at this meeting: "How in the world do you keep out of debt?"

— The Methodist W. F. M. S. is more independent in its business methods than other Woman's Boards. A representative of one of these remarked: "I have always felt satisfied with our relation, but I have thought I would like to know how it would seem to have a little more liberty."

— Immediately following the close of the Conference came a meeting of the Literature committee of our W. F. M. S. The members present are: Mrs. J. T. Gracey, Miss Pauline J. Walden, Mrs. J. H. Knowles, and Mrs. O. W. Scott of New England and New York, and Mrs. R. H. Pooley of the West. This meeting is held at this unusual season to meet new demands and new conditions.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure all Liver Ills and Sick Headache. 25c.

THE CONFERENCES

VERMONT CONFERENCE

St. Albans District

Johnson.— Four were recently baptized and received on probation. Good work is being done in the Sunday-school and in the Junior League. On Christmas Eve a successful concert was given, in connection with the Christmas tree. The pastor, Rev. R. F. Lowe, and wife, were handsomely remembered by the people.

Waterville.— This place belongs with Johnson. Rev. R. F. Lowe is greatly beloved. Our people worship in union with the Congregationalists. A remarkable revival has been in progress in this place. Rev. I. T. Johnson, the evangelist, led a series of meetings in December which extended over two weeks. About fifty people started in the Christian life, and many backsliders were reclaimed and believers sanctified. Differences have been settled, old bills paid, and the good received shown in various other forms of practical righteousness. An excellent spirit prevails, and all Christians are greatly encouraged. Thirty-eight have been received into our church on probation. The two pastors, Revs. Mr. Howard (Congregational) and R. F. Lowe, with their people, gave unanimous support to the evangelist. Mr. Johnson preached the truth without fear or favor, and had the respect and sympathy of all.

Wolcott.— The work is going well on this circuit. The pastor, Rev. C. N. Stebbins, has baptized 20 and received 25 on probation. Benevolent moneys will reach $60 above the best year this church has ever had. The pastor was remembered on Christmas to the amount of $75 in cash and useful articles.

Essex Junction.— Services were held in the new church the first Sunday of the new year. Preaching services were held in the afternoon by the presiding elder, Rev. L. Olin Sherburne. He was assisted by the pastor, Rev. C. P. Taplin, and Rev. A. O. Spoor, of Winooski. A Sunday-school was organized with 34 members. The church was the recipient of a fine hymn-book for the pulpit from the pastor and wife, a beautiful pulpit Bible from Mr. and Mrs. Homer Ring, of Essex Junction, and a handsome communion set from Messrs. Luther and Clayton Freeman, of Boston, Mass. The Lord will not forget such acts of love. The outlook for this field is very favorable. Mr. Taplin, the happy pastor, is to be congratulated along with his people over the accomplishment of such a work.

Essex Centre.— Evangelist I. T. Johnson began a series of services here, Dec. 28. Some good meetings have been held, and the interest is increasing.

West Berkshire, East and *South Franklin.*— This big circuit is looking up and being lifted up. It is manned by the biggest preacher on the district. Rev. W. P. Stanley, the pastor, is of splendid physical proportions. He "tips the beam," we are told, at 230 lbs, and measures upwards of six feet. He and his good people have been holding protracted meetings in school-houses and the church at East Franklin for weeks. The services were very helpful and many were deeply impressed with the need of salvation. There have been [illegible] far seven conversions. A special effort is now in [illegible] at West Berkshire. Good interest is manifested. The pastor is his own evangelist. Five were baptized and received on probation recently More are to be baptized and received soon. In a regular Sunday evening service the last of December one man decided to lead a new life. A deep interest prevails at this place and a good work is looked for. The several departments of church work, feeling the life-giving power, are permeated with new and increased interest and efficiency. The benevolent collections have nearly all been taken and the result is gratifying. All apportionments will be met. The total of all collections will be nearly $100 beyond that of any previous year.

Fairfax.— Christmas night a lecture by Rev. O. D. Clapp, of Georgia, on "Scenes in London," was given in connection with the Christmas exercises by the children. Sermons by Rev. M. S. Eddy, of Waterbury Centre, in exchange with the pastor, on a recent Sunday, were well received.

Georgia.— The district missionary rally, held here in December, had a slim attendance. Christmas exercises passed off pleasantly. The pastor was generously remembered with some cash. There were good watch-night services.

Bakersfield.— The Congregationalists and our people united in Christmas exercises. They were held in our edifice. Mrs. Thatcher, wife of the pastor, had a very pleasant and profitable evening with her Sunday-school class the week before Christmas.

Alburgh Springs.— Evangelistic meetings have been held several weeks. Rev. M. M. Shaw, of Montpelier, conducted the campaign. We have not learned the results. Meetings are now being held at the Centre.

Sheldon.— A Christmas tree and supper for the children was held on Christmas Eve. Many hearts were made glad. The pastor and wife are taking their meals at the Portland House.

Montgomery.— Rev. S. Donaldson, of Albany, St. Johnsbury District, preached here, Dec. 23. He had a full house, morning and evening.

Richford.— The pastor, Rev. P. A. Smith, issued, the last of December, an excellent Pastoral Letter to his people. From it we glean a few things: During the year there have been five deaths; church and parsonage property has been repaired and beautified; all bills are paid up to date; benevolent collections have increased $130 over any previous year; congregations are large; received in full connection 8, on probation 7, baptized 17. A good time was had on Christmas Eve. The services were especially attractive and appropriate. Each scholar was remembered, and many valuable presents given. The pastor received a purse of $35.75.

Morrisville.— Friday, Jan. 7, a district missionary rally was held with this church. A good program was carried out. Christmas was celebrated with special exercises.

Waterbury.— Since our last report this charge has been moving quietly. The Epworth League has been reorganized, with Prof. S. C. Hutchinson as president. The young people are taking hold of the work better than ever before. There are nearly 30 charter members. Others will come in at an early date. With a new constitution and a new set of by-laws suited to present needs, the League is in a condition to accomplish greater things for God and His church. Sunday, Jan. 3, there was a very profitable union service, the Congregationalists joining. The subject of the meeting was: "The Needs of Waterbury from a Religious Standpoint." Rev. G. E. Ladd, of the Congregational Church, ex-Gov. Dillingham, Prof. Hutchinson, Deacon Muzzy, and the pastor gave addresses. A union choir furnished music.

The District.— From a circular letter from the presiding elder to the preachers, we have the following good news: "General prosperity has attended the work. Since Conference 186 conversions have been reported, and the good work is still going on. Benevolences are in advance of last year. Last year the district raised $1.31 per member. Why should we not raise $1.50 per member this year? Montpelier Seminary has been aided to the amount of $305."

A Reflection.— The holiday season from which we have just emerged has been a gay and festive one up this way. Now that the strain is over, and sober reflection is permitted to assert itself, it becomes a subject of legitimate inquiry as to whether the American people are not permitting themselves to be pushed into an extreme in the observance of these annually recurring celebrations. Are we not rapidly drifting away from the great thought underlying our Christmas anniversaries, and prostituting a most worthy occasion to ignoble and, in many respects, demoralizing practices?

CREAMER.

St. Johnsbury District

Lunenburgh.— Remarkable success has attended the labors of Rev. W. J. McNeil on this charge since his appointment thereto, after the resignation of Rev. W. I. Joseph. Six weeks of union revival meetings have been held, the church uniting with the Congregationalists, and during this time backsliders have been reclaimed and sinners converted to the number of 97. This is a work of unusual magnitude for a town of this size. The first Sunday in January, 46 united on probation with the Methodist Church, 34 of these being baptized. At the same time 4 united in full membership by profession of faith, and 4 others by letter, making 54 additions to the church in one day—probably the largest accession at one time in the history of the society. Many members of the Congregational society united with their Methodist brethren in presenting Pastor McNeil with a $45 fur coat and $10 in money. Congratulations to this people and their pastor!

Plainfield.— Young Daniels, of the Montpelier Seminary, who supplied the pulpit during the absence of Dr. Cooper at a former charge, made a favorable impression upon the large congregation present. Mrs. Thomas Stevens, a useful and greatly beloved member of this church, was recently called to her reward. The sacrament of the holy communion was administered to the venerable Mrs. Willis at her home on a recent Sunday. The Ladies' Aid Society has finished off a cozy kitchen and dining-room in the basement of the church edifice, and used these rooms for the first time by serving a chicken-pie supper on New Year's day.

Hardwick.— The fiftieth anniversary of the erection of our church edifice was recently observed with appropriate exercises. Something like 300 people sat down to supper on that occasion, which was also utilized as the annual "roll-call" of the church. This indicates an unusual state of prosperity, and reflects much credit upon Pastor Smithers.

West Burke.— Very pleasant exercises were held at Christmas. Pastor Wright was presented with a purse of money, and his wife with a gold-lined sterling silver spoon engraved, "West Burke, Vt." On New Year's Eve Mrs. Wright's Sunday-school class presented her with a silver cake basket at the close of a very pleasant surprise visit at the parsonage. The Week of Prayer is being observed, and the prospect is hopeful for a revival.

Barre.— This is the sixth week of successful revival meetings. More extended notice will be given later. The pastor and wife were presented with a dozen sterling silver spoons at Christmas.

RETLAW.

Montpelier District

Windsor.— A successful Preachers' Meeting and an Epworth League convention were held at Windsor early in December. It was voted to have another District Preachers' Meeting at Woodstock the last of February. S. A. Daniels, of Brattleboro, was elected president of the Montpelier District Epworth League, and Rev. C. O. Judkins, of Windsor, was elected secretary. The Y. P. S. C. E. of Proctorsville, under the efficient leadership of Pastor Roberts, has swung

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Vigor

"AYER'S HAIR VIGOR does all that is claimed for it. It restored my hair, which was fast becoming gray, back to its natural color—dark brown."—W. H. HASELHOFF, Paterson, N.J.

Did It

"My head became full of dandruff, and after a time my hair began to fall out. The use of AYER'S HAIR VIGOR stopped the falling out and made the scalp clean and healthy."—MRS. C. M. AYRES, Mount Airy, Ga.

into line as an Epworth League. There are only two or three other Endeavor Societies on the district, and they are in union churches.

Gaysville and *Bethel Lympus.*— A new Epworth League at Bethel Lympus has been formed, with forty or more members, associate and active. The church at Gaysville has had a new coat of paint and is much improved in appearance. At the last communion 3 were baptized. The work generally is prospering under the energetic management of the pastor, Rev. L. N. Moody.

Montpelier.— At the communion, Jan. 2, 3 children and 3 adults were baptized, 3 received on probation, 3 received from probation, and 9 by letter. Dr. E. M. Smith, principal of our Seminary, has been honored by an election to the presidency of Illinois Wesleyan University at Bloomington. If Dr. Smith accepts this position it will impose a very important and delicate task upon the trustees of our Seminary in selecting a successor who shall as successfully meet the needs of the Seminary as has the present incumbent.

Rochester.— a private note the pastor, Rev John L. Reeder, writes of the Christmas exercises on his charge: "We had a very pleasant Christmas all along the line. At Rochester we had a beautiful cantata, the finest I have ever heard. I received an elegant study gown from Rochester friends. On Saturday evening we had exercises at Hancock and Granville. The old church at Granville was full. The children did splendidly. There were many presents, every child being remembered. I received as a present from Granville and Hancock $20 in silver."

South Royalton.— The pastor, Rev. E. W. Sharp, is publishing weekly "Jottings" for the benefit of his congregations — a four-page folder, with the cut of the church on the first page and a directory of the officials on the fourth page, while the inside pages are devoted to order of services and notices. The pastor was remembered at Christmas time, both at South Royalton and Bethel, with a purse of money. The parsonage has been shingled and painted and much improved in appearance.

Bradford and *Fairlee.*— Rev. A. H. Webb, pastor of our church at Bradford, and Rev. Mr. Barnard, pastor of the Congregational Church, have been holding revival services at Fairlee. Some twenty or more have professed conversion. At Grace Church, Bradford, last Sunday, 2 were received in full from probation. Pastor Webb hopes to build the much-needed parsonage another summer.

L. L.

EAST MAINE CONFERENCE

Bangor District

Atkinson and *Sebec.*— An excellent interest is manifest on this charge. Forty persons have been reclaimed or converted. It was the privilege of the presiding elder to assist the pastor in baptizing fifteen candidates, from ten to sixty years of age. Rev. W. H. Patten was assisted in his revival work by Rev. J. E. Fischer, of Easton. There is strong talk of building a new parsonage in the spring.

Brownville.— Rev. W. E. Greene has entered upon his work in this place, and has already made a most excellent impression. Union meetings have been in progress with good results.

Caribou.— Rev. W. A. McGraw is a very busy man. The charge is large — altogether too large for one man — but he is doing his best to cover the field. Then there is added the fruit of Evangelist Gale's revival, which demands great care and attention. There will doubtless be several helpful additions to our church. The pastor is growing in popularity, and his congregations are constantly increasing.

Easton.— Rev. J. E. Fischer is doing a most excellent work upon this charge, and the prospect is very encouraging. He is entering a new field at Easton Centre, which will, we hope, be a rich addition to our church at Sprague's Mills. *South Presque Isle*, which has been connected with this work, has been dropped and will be taken by Rev. Isaac Cheney, of Presque Isle, a local preacher of our church.

The edifice at *Sprague's Mills* has been completely renovated. The walls have been papered, the woodwork painted, a new carpet laid, and a new entry built, rendering the place inviting and pleasant, and all by the great generosity of the dear old veteran, Mr. Orren Daggett. His health is now very poor, but many are the prayers that he may long be spared, and that God may multiply such spirits in our Israel.

Fort Fairfield.— Great harmony prevails here. The people are highly pleased with the pastor, Rev. E. V. Allen. Union meetings are in progress, and several souls have been converted. This is the town where, for several years, a "Tom Paine" club has existed; but we firmly believe that the church will triumph over all such opposing elements. Five persons were baptized on quarterly meeting day.

Houlton.— Rev. D. B. Phelan is moving forward in all departments of his work, and his loyal people are standing by him. The great debt has been lifted and all seem happy.

Hodgdon and *Linneus.*— The pastor, Rev. J. H. Barker, has been assisted in revival work by Rev. D. R. Pierce and wife, and there has been quite an awakening on the charge, especially at Linneus. The church at Hodgdon has been newly painted outside and completely revamped inside, and is "a thing of beauty." The Epworth League convention was held here Dec. 31, and they watched the old year out — an enjoyable and profitable occasion. Revs. J. E. Fischer, E. V. Allen, F. H. Osgood, D. B. Phelan, E. H. Boynton and J. H. Barker were the preachers present and helped to render the convention a success.

Kingman and *Prentiss.*— Well, the thing is done! That beautiful church is clear! The last note and mortgage are burned. Rev. J. W. Hatch deserves a medal. Four years he has struggled toward it, and Friday evening, Jan. 7, the people congregated to see the mortgage and note go up in smoke. The presiding elder was present, of course, and was in his glory. The pastor made a graphic report of the enterprise, showing that, from the beginning, 1,500 persons had contributed to the building, and by dint of great effort on the part of pastor and loyalty on the part of the people the hope of these years had materialized. The presiding elder showed the people their duty in the future. The choir sang grandly. The tide of enthusiasm and interest rose until the mortgage caught fire and all the people joined in singing "Praise God from whom all blessings flow." Another church on Bangor District clear of debt. Yes, "Praise God!"

Lincoln.— Rev. C. H. Johonnett found, on examination, that a new furnace was needed in order to continue the meetings. He started out, and, as is usual when a live man moves, the people responded, and there is placed under this church Wood & Bishop's largest and best furnace, costing $125, and all paid for. The work moves grandly, and the pastor is confident that Lincoln will be redeemed. Revival meetings are in progress, and we trust much fruit will be gathered. The people are a unit for the pastor.

Mapleton.— We spent a pleasant Sabbath on this charge — the first after a quarantine of nine weeks on account of diphtheria. Rev. M. H. Sipprelle is doing good work and is much beloved. We trust the remaining months of the Conference year will be full of blessing.

Mars Hill and *Bridgewater.*— The pastor, Rev. M. S. Hill, has removed from Mars Hill to Bridgewater, where he ha procured a better house. The people gave them a hearty reception, and a good time was enjoyed by all. The work is moving well.

Mattawamkeag.— Good reeling, good congregations, and good interest prevail, as usual. The pastor, Rev. W. T. Johnson, is greatly enjoyed by the people, and he is doing a great work, especially among the children. A nice new boy adds to the joys of the pastor's home.

Moro and *Smyrna.*— Rev. W. F. Campbell has been laid aside several weeks by a bad throat difficulty. We hope, however, he will soon be about his work. He is much respected by all and beloved by his people. The society at Smyrna Mills has placed under the church a fine new furnace. The work moves well.

Oldtown.— Rev. C. L. Banghart brings to this church a helpmate indeed — a new wife. The daughter of a Methodist minister, she knows how to apply herself to the work. Revival meetings are being held, and there is good prospect of a gracious outpouring of God's Spirit. The Junior League is especially prosperous. On a recent Sabbath the pastor devoted the service to this League, and it was a happy day. Several were baptized and joined on probation.

Patten.— Church and pastor are happy. Six were recently received into the church, and the work generally is prosperous.

Sherman.— Rev. G. J. Palmer is in labors abundant, and his charge is feeling the effect of his push and faith. The benevolences are all provided for, the pastor's salary is paid to date, and all the people are full of courage.

Monticello.— This charge several years ago was unfortunate in losing its church edifice by fire, uninsured, since which time the congregation has worshiped in what is called the Union Church. Last winter a great revival broke out under the direction of the pastor, Rev. F. H. Osgood. We were then informed that the Christian Church desired to occupy the place of worship and we must seek other quarters. There was only one thing to do, and that was to build. But the times were so hard. The enterprise, however, was undertaken by the irrepressible pastor and was brought to completion, and the edifice thrown open for occupancy, Dec. 2.

The first service was held Thursday evening. Rev. H. E. Foss, of Bangor, eloquently discoursed on "Success," which proved a very helpful and appropriate lecture. Friday evening, Rev. D. B. Phelan preached a good sermon to a good audience on "Motives." Saturday evening a social service was greatly enjoyed, the pastors present and many of the laity participating. The Sabbath was looked forward to as the great day. But, alas! a violent storm prevailed, and the congregation was much smaller than was anticipated. Rev. J. E. Fischer preached well, and the pastor read a report of the enterprise showing an outlay of about $2,500, with a deficit of $900 unprovided for. He stated that he was unwilling to

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dedicate the church to Almighty God until good subscriptions were obtained for that amount. The presiding elder proceeded to lay it upon the hearts of the people, and grandly did they respond. Rev. Mr. Seller, of Centreville, preached in the evening, after which the church was dedicated, according to our ritual, free of debt and amid the rejoicings of all the people. The preachers present were the above named, Rev. D. B. Dow and Rev. A. E. Luce, former pastors, who were especially enjoyed by the people, and Rev. G. J. Palmer.

The church is a beauty. The auditorium is 28x45, with vestry 14x28, connected by folding doors, and a kitchen 12x14. There is a handsome tower, in which hangs an excellent bell weighing 1,400 pounds. The pastor has been indefatigable in his labors and is worthy of great praise. The contractor, Mr. Cheney, of New Brunswick, did a most excellent work, and the building committee were considerate and loyal, so that the building went up without a clash. We see no reason why this charge may not greatly prosper.

Washburn. — This is comparatively a new field, but under the direction of Rev. E. O. Smith it is rapidly developing. The debt is diminishing, for the pastor is a good collector, and before Conference we hope to see it all wiped out. At the same time the membership is increasing. Fine congregations are out on the Sabbath, and all the social services are well attended. E. H. B.

Rockland District

Evangelists. — The employment of an evangelist is often a hard question to settle. To make a mistake is a serious matter. There are two accredited evangelists living on the district — Rev. F. H. Jones, of South China, who is too well known to need commendation, and Miss Nellie Thompson, of Morrill, who has recently entered the field. Miss Thompson has had good success at Knox and Searsport. Dr. Fernald recommends her very highly. She is now assisting Rev. G. G. Winslow, at Belfast. Either of these workers may be secured for expenses and free-will offerings.

Christmas. — Festivals, trees and presents in abundance are reported from the Penobscot to the Kennebec, and from Clinton to the sea — one of the many bright days in the family of a Methodist preacher.

Watch-Night. — This old-time custom lingers with us. A goodly number of our churches held successful services, notwithstanding the severest storm of the season.

Week of Prayer. — Although many of our pastors have held revival services, this "week" was being generally observed. From what we can learn, in our denomination and from others, there have been more revival meetings held thus far throughout the State than for several years, thanks to Bishop Mallalieu and ZION'S HERALD.

W. W. O.

MAINE CONFERENCE

Lewiston District

Important. — Eight and one-half cents is a small sum of money. But eight and one-half cents from every member of the church in Lewiston District will pay our share of the missionary debt, which share is $271. It surely ought to be paid. Let every pastor carefully read the article entitled "Debt-paying Advances" in ZION'S HERALD of Jan. 5, present the matter at once to his church and congregation, and then send pledge to the secretaries for *at least* 8 1-2 cents per member.

Christmas was generally observed with appropriate festivities. Many of our preachers and families were shown generous remembrance. Watch-night services were held with good results throughout the district.

Bridgton. — A band of Crusaders under Capt. Leslie has been assisting this church in a four weeks' crusade. There have been but few nights in which some have not been to the altar as seekers. Over fifty have professed a desire to become Christians. Most of these were hitherto non-attendants at church. The pastor reports that the Crusaders are devoted, earnest and prayerful workers, in whom he has found little to criticise or condemn. Christmas brought the pastor a gold watch, the gift of member and friends.

North Conway, N. H. — Rev. Walter Russell, evangelist, has conducted revival services extending through several weeks, the Baptist, Congregational and Methodist Churches uniting therein. Much interest has been manifested in these meetings. At last accounts more than seventy persons had sought Christ, many of them young men. Mr. Russell's preaching emphasizes the law of God and the penalty incurred by transgressors. He thoroughly believes that men will not seek salvation until they realize the guilt and danger of sin.

Berlin, N. H. — Rev. A. T. Craig is closing a successful year in this new and interesting field. The congregations are good, revival interest deep, and finances hopeful. Several accessions to membership are reported.

Gorham, N. H. — Four weeks' revival services have been held, resulting in the quickening of the membership. Several persons requested the prayers of God's people. The Epworth League conducts the Tuesday evening service. A Junior League meeting is maintained, with good attendance and interest.

Bethel. — In the sickness and death of his oldest daughter, Chas. H. Davis, class-leader, has the sincere sympathy and affection of the entire church. The February meeting of Lewiston District Association meets here, Feb. 14-16. A good program is provided and a most interesting session is expected. Rev. Alexander Hamilton is in labors abundant. He continues to preach upon alternate Sabbath afternoons at Newry and Mason.

Locke's Mills. — A baby girl has recently opened her eyes in the parsonage home of Rev. and Mrs. E. F. Doughty. Mr. Doughty ministers to the people at Bryant's Pond, Milton Plantation, East Bethel, and Locke's Mills.

South Paris. — The officials of this church deserve commendation for the business-like methods with which they administer the trusts committed to their hands. The board of trustees has been duly organized under the law and excellent by-laws have been adopted. The legacy recently left to this church by William Cushman will be carefully and faithfully administered. Full reports of the financial affairs of the church are rendered at every quarterly conference, every member of which is informed concerning the business of the society.

Norway looks forward to the next session of the Annual Conference with much interest. The commodious Opera House has been secured for four evenings. Assisted by South Paris, Norway expects to be able to entertain the Conference in a most creditable manner. JUNIOR.

Augusta District

Wayne. — The official members of this church, at a regular meeting held Nov. 8, decided to hold a roll-call of the church, and have a picnic dinner followed by social entertainment. They chose Mrs. Mary L. Maxim, Mrs. Julia A. Swift, and Mrs. Julia Bishop a committee to decide upon the time and make all necessary arrangements. Dec. 1 was the day decided upon — roll-call at 10.30 A. M., dinner at 12, and the afternoon to be spent in social intercourse. The morning opened fair, but at the hour of meeting it began to snow. Notwithstanding this, a large number were present and answered to their names. Out of a possible 113, 85 responded to the call — 67 in person and 18 by letter. The testimonies were pointed, appropriate and inspiring, and the letters sparkled with gems of thought. One brother who resides in Ohio wrote a few touching words and asked that the song, "When the Roll is Called up Yonder," be sung as a solo and chorus at the conclusion of his testimony. It was sung, the solo by Miss Alice Chandler, and the chorus by the choir. At the conclusion of the song there was scarcely a dry eye in the house. Rev. D. R. Ford is pastor.

Portland District

Gorham, School St. — All departments of work are in good condition. The Epworth League has subscribed $100 on the church debt, and $85 has been paid from other sources. At the fourth quarterly conference the return of the pastor, Rev. Wm. Cashmore, was unanimously requested. Rev. E. K. Colby, a superannuated brother known in all the churches, is in good health and full of joy, "looking for a better place."

Saco. — Rev. S. S. Cummings presented the interests of the Little Wanderers' Home on a recent Sabbath and received over forty dollars. The Sunday-school has the largest attendance for ten

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years. The pastor, Rev. E. C. Strout, has recently baptized 7, received 3 into full membership and 3 by letter, and 20 on probation.

Saco Ferry. — Up to Jan. 9, 36 have been received on probation. Twenty dollars has been raised on the missionary debt, setting a good example to larger and stronger charges.

West Scarboro. — The young converts are at work and filled with the Holy Spirit. The Epworth League has been re-organized and seventeen new members received.

Kennebunk. — Sunday, Jan. 9, one young man was received in full and two on probation.

Pleasantdale. — Rev. F. W. Smith continues in feeble health. He has the prayers and sympathy of the brethren. Rev. E. T. Adams and wife have been assisting the pastor in revival meetings.

Chestnut St., Portland. — The pastor, Dr. C. W. Parsons, remains about the same. The pulpit is supplied every Sunday. The benevolent collections are being taken by the secretaries of the Societies. Bishop Fowler is to deliver his lecture on "Lincoln," Feb. 4. The preachers are endeavoring to make the occasion a grand rally of Methodists to give the Bishop a royal reception. Bishops' visits to Maine are very rare. E. O. T.

NEW HAMPSHIRE CONFERENCE

Manchester District

Munsonville. — This society is happy in the hope of the early coming of Pastor Wadsworth with his wife and son to live among them. They look for a good spiritual uplift. Unity of the Spirit seems now to characterize the work.

Keene. — Pastor Pendexter, abundant in labors, contracted a severe cold in an effort to supply the presiding elder's lack of service on Monday, Jan. 3. Mr. Clark has his church home and that of his family here. He has been away five weeks engaged in revival work, and reports good success. The Keene quarterly conference has two local preachers and three licensed exhorters in its membership, and voted to recommend one to the Annual Conference for admission on trial. Whether we shall be able to work all our men next year is a problem, as some of our small charges must, apparently, consolidate or die.

Salem, Pleasant St. — On New Year's Sunday 16 were received on probation and 9 were baptized. This is a part of the fruit of union services held under the direction of a band of Christian Crusaders. Many within the church have been revived, and others expect to be baptized at another time. Rev. S. E. Quimby, pastor. SIRRON.

Dover District

Raymond is wide awake and on the move. Conversions are reported, and Rev. J. T. Hooper is happy. Current expenses are all paid.

East Candia is advancing in church interests. The people enjoy the services of the sanctuary. All interests are well cared for.

Dover. — The Epworth League lecture course was a decided success. The concert was of a very high order. The Week of Prayer was duly observed. Dr. Babcock is perfecting the program for Conference week.

Newmarket. — Rev. C. N. Tilton is preparing to celebrate the 70th anniversary of the founding of this church. Several additions have recently been made to the membership. Christmas Eve was duly observed, with beautifully decorated trees well laden with a variety of fruits, to the delight of the children. An attractive program was well rendered. Santa Claus made a brief visit. Pastor Tilton and family were generously remembered.

Somersworth. — Rev. G. H. Spencer received a gold watch from his parishioners at Christmas. Mrs. Spencer was also kindly remembered. The Epworth League, Prof. Russell, president, is doing good work on literary and spiritual lines.

Portsmouth. — Rev. William Warren and wife were pleasantly remembered at Christmas. Mr. Warren, a watchful pastor, received a gold watch from his people.

Rochester fittingly observed the Christmas season. Pastor Ramsden and family were not forgotten. Mr. Ramsden is very busy looking after his church interests, the Conference Epworth Leagues, and the Hedding Camp-meeting Association. EMERSON.

Concord District

Warren. — At Christmas time a set of lace curtains, with fixtures, was presented to the parsonage parlor. The pastor, Rev. Joseph Simpson, received an interleaved Holman Bible and a Morris chair, while his wife was the recipient of a fine willow rocker. This church has given $10 toward the missionary debt. Recently 10 persons were received into full membership.

Concord, Baker Memorial. — A very interesting watch-night service was held in this church. Two sermons were preached during the evening, one by Rev. E. Snow, and another by Rev. J. H. Robbins, of the Pleasant St. Baptist Church. The Epworth League had an hour. The meeting closed with a social service in charge of the pastor, Rev. J. H. Emerson. This church united with the First Methodist in the Week of Prayer.

Monroe and *North Monroe* very kindly remembered Rev. I. C. Brown and family at Christmas. Both places were generous in their gifts.

Gilmanton. — There is a little encouragement here. Two have been converted since the coming of Mr. Magwood. The quarterly conference express the desire to keep open house next year, and ask very unanimously for the return of the present pastor.

Beecher's Falls and *Stewartstown.* — Rev. A. W. Frye and wife were very generously remembered at Christmas by the people at Stewartstown and Beecher's Falls. A fur coat, gold watch, quilt and several other useful articles, will come in very handy.

Tilton. — The church organ was opened last month by a fine concert, Dec. 15, by Prof. F. A. Fowler, concert organist, of New Haven, assisted by Mrs. Mary Packard Cass, reader, Mr. E. H. Proctor, soloist, and the Tilton Seminary Quartet. The organ was enlarged by Emmons Howard, of Westfield, Mass. The work was very thoroughly done, and the people are much pleased with its tone.

Dec. 31, the second annual roll-call was held. Although a snow-storm prevailed, the attendance was excellent. Previous to the roll-call all sat down to a fine supper prepared by the ladies. Rev. R. Sanderson is doing good work here. The Seminary, also, is enjoying a good year.

Laconia, First Church. — There is a good religious interest here at present, the best during the pastorate of Rev. A. L. Smith. Class-meeting attendance has doubled. The people are more hopeful than for some time. Union meetings are being held at this writing, and the churches are considerably stirred, being hopeful of a good work. The quarterly conference attendance was large. Business was promptly despatched. Mr. Smith is cordially invited to return. His mother has been very poorly for some time, having needed the services of a physician for the first time in twenty years. She is now improving.

East Tilton. — Rev. D. H. Gerrish is happy over the interest in spiritual things on his charge. The Seminary vacation was spent in revival work. Twelve signified their purpose to lead a Christian life.

Missionary Debt. — Let every pastor take notice. The missionary secretaries have apportioned the debt to the presiding elders' districts. They ask of Concord District $390. That is, that much in addition to the regular apportionment. This asks each pastor to raise for the debt one dollar for every eight dollars of the apportionment. For instance, if your apportionment is forty dollars, your debt apportionment is five. Some churches have already responded to an amount more than equal to their apportionment. Let us see what can be done in all the charges. Report at once the pledge, either to the presiding elder or to the missionary secretaries at New York, giving them the Conference and district as well as name of the charge. B.

N. E. SOUTHERN CONFERENCE

New Bedford District

Westport Point. — Mrs. Thompson, the pastor's wife, assisted by the Mercy and Help department of the Epworth League, collected two and one-half barrels of food and clothing, also a sum of money, which were sent to the Deaconess Home in Fall River in time for Christmas distribution. Very interesting exercises were held in the church on Christmas Eve; the singing of "Santa Claus is Coming" by the primary class being especially pleasing. Santa Claus soon appeared and began taking the presents from the tree. Rev. John Thompson was remembered with a purse of silver, a turkey, and other useful things. Miss Addie E. Soule, the organist, received an envelope containing silver and greenbacks. Many gifts were thus distributed and a merry time was

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enjoyed. Sunday, Dec. 26, Mr. Thompson preached a fine sermon to a large audience on the text Luke 2: 13, 14. Mr. Thompson has won his way to the hearts of this people. The Week of Prayer was observed, and the meetings continued through the following week. Rev. C. A. Stenhouse lectured here recently on "Abraham Lincoln." Local talent furnished an excellent musical program.

Wareham. — Hon. N. W. Everett is greatly improved in health, and is expecting to be out again in a little while.

Plymouth. — Union meetings between the Methodist, Congregational and Baptist Churches during the Week of Prayer were continued the following week.

Truro. — The Epworth League engaged Rev. Dr. Bates, of Boston, to give his lecture on "14,000 miles in 108 days," on Jan. 18. A supper was served.

Orleans. — The pastor, Rev. G. O. Thompson, has been holding extra meetings since Dec. 28, and expected to be assisted by Miss Elisabeth Tobey at the beginning of the Week of Prayer; but owing to her mother's serious illness Miss Tobey did not arrive before Jan. 9.

New Bedford, County St. Church. — At the funeral of the late Caleb L. Ellis Rev. C. W. Holden, of First Church, Pawtucket, a former pastor, delivered the funeral sermon, which was thoughtful and discriminating and a just estimate of the good man. Rev. J. F. Cooper, pastor of the church, paid a fine tribute to the character of the deceased, although he had a briefer acquaintance. Both addresses appear in the New Bedford *Standard*.

New Bedford, Howard Church. — The Howard Methodist Episcopal Church was organized at Cannonville, Friday, Dec. 31, with 42 members. There was a large attendance at the meeting, and much attention was paid to the remarks of Presiding Elder Everett, Rev. E. Tirrell, Rev. J. N. Patterson, and Rev. W. E. Kugler. The pastor, Rev. C. Howard Taylor, reported that they had a gracious revival at Thanksgiving time in which many were converted. This is Mr. Taylor's first year with this mission, and he seems to have made a success. Churches with a future are very much wanted.

Falmouth. — Rev. Mr. Schnett has been holding extra meetings, with the assistance of Rev. C. S. Thurber, of East Falmouth.

Fall River, Brayton Church. — A watch-night service was held in this church and was largely attended. On Jan. 2, a communion service was held in the afternoon, and in the evening the cantata of the "Nativity" was sung by the choir, assisted by the Crescent Orchestra. The choruses were well rendered. The audience present was large, and the collection unusually so — one report says both were the largest in many years.

Fall River, St. Paul's. — Jan. 2, 2 persons were received into full membership, 2 by certificate, and 1 on probation. The annual offering for the poor of the city was taken this year again in the unique way first introduced during the successful five years' pastorate of Rev. A. J. Coultas, now of Providence, R. I. The Sunday-school met on Thursday evening, Dec. 30, and after loading down the little tots with gifts, the larger scholars, adults and teachers made their offerings. Costumes appropriate to farmers, and other impersonations, were numerous as class after class brought in their gifts. One class, headed by the teacher, Mrs. E. F. Stafford, had greenbacks fixed on boards at the end of long staves. The pastor, Rev. J. H. MacDonald, read an original poem — his own — in which the farmer boys were eulogized for many virtues. Many amusing features kept the large audience in fine humor. The amount of money collected was $110.65. With the exception of a few designated persons, the whole went to the Deaconess Home for distribution. There was a very large offering of goods in addition to the cash mentioned, and much good was done at once among the poor.

West Dennis. — Sunday, Jan. 9, 9 persons joined this church, and 8 were baptized. There were very large audiences present all day. Scarlet fever is in town, and Dorastus, the eight-year-old son of the pastor, Rev. J. T. Docking, has contracted the fever. He has been quarantined in the parsonage with a trained nurse and the housekeeper. Mr. and and Mrs. Docking and the little daughter are guests at Mrs. Kinyon's, a prominent member of this church. The patient is doing well at this writing, Jan. 13. Great sympathy and kindness are being shown pastor and family by the whole parish.

Taunton, First Church. — Large congregations have attended the union meetings held in this church. Several conversions have taken place. Rev. W. A. Luce, the pastor, assisted by pastors of Grace and Central Churches, has been abundant in labors. The meetings have the support of the strong men in all the churches.

Sandwich. — The union meetings here during the Week of Prayer resulted in at least two clear conversions. KARL.

Brockton and Vicinity

Preachers' Meeting. — The January meeting of the preachers of Brockton was of unusual interest. The announcement that Rev. B. F. Simon, of Taunton, would read a paper on "Ministerial Supply and Demand in our Conference," the result of careful study of data furnished by the year books of a series of years, resulted in a large attendance. The subject was freely discussed. Without dissent the common opinion, as expressed, was that the essayist was correct in his main argument and principal conclusions.

Brockton, Central Church. — Four persons united with this church at the last sacramental service. The watch-night service was marked by a spiritual uplift. Under the enthusiastic lead of the pastor, Rev. A. H. Keeler, plans have been made for a vigorous revival campaign during the month of January. Van Renselaer Brown, the oldest member of the church, has recently died.

Brockton, Franklin Church. — This church is bereaved by the death, on Sunday, Jan. 2, of Barnard Snow, one of the trustees of the church property. But encouragement came the same day when two young men of the congregation publicly declared their purpose to begin a Christian life. A good religious condition exists here.

Brockton, South Street (Campello). — Some weeks since a Sabbath morning was devoted to the observance of the anniversary of the "White Ribbon Crusade." The pastor, Rev. O. W. Scott, preached appropriately on the occasion. With another Sabbath devoted to "Forefathers' Day" and one each to Christmas and New Year's services, a period of a month was very profitably devoted to anniversaries. On the first Sunday in January one person united with the church and another asked for the prayers of God's people. Many of the young people are evidently much interested in the subject of religion.

Brockton, Pearl Street. — A manifest quickening of the spiritual life of the members of the church greatly cheers the heart of the pastor, Rev. N. C. Alger. "Father" Samuel Clark, who had attained the age of eighty-four years, during fifty-six of which he had been connected with the church, and was its senior member, was called to the life eternal just before the close of the old year. His funeral occurred on Sunday, Jan. 2. Rev. Alexander Anderson, whose wife was a daughter of Father Clark, spent that day in Brockton in order to attend the funeral services.

North Easton. — The new year opens with six new members in the Sunday-school and with cheering omens, one of which is that one of the trustees of the church property, who is not a member of the church, has just given evidence of a purpose to seek an experience of personal religion. Some weeks ago, on Sunday evening, Miss M. Ella Stewart, of Providence, gave an impressive address on the work of the Deaconess Home in that city, arousing in the people a deep interest in the subject.

Stoughton. — An interesting watch-night meeting is one of many indications that an excellent spiritual condition exists in this church. Rev. S. T. Patterson, a former pastor, assisted the present pastor, Rev. S. M. Beale, in conducting the sacramental service on the first Sabbath of this month and preached an interesting sermon at the evening hour for public worship on the same day.

Cochesett. — Christmas festivities were enjoyed by the Sunday-school on the eve of the holiday. Appropriate selections of music and several readings made up the formal program. Two evergreen trees were beautifully decorated with attractive gifts which were distributed at the close of the exercises. The pastor, Rev. W. B. Heath, and his wife were generously remembered. Among the several valuable presents bestowed upon them was an envelope containing a handsome sum of money. The Ladies' Society held the annual Christmas sale on the evenings of Dec. 8 and 9, the net proceeds of which amounted to $100.

Bridgewater. — Four members were added to the church, Jan. 2, making fourteen in the last two months. On the same day two persons gave evidence of genuine conversion and several more asked for prayers.

East Bridgewater. — Special New Year services were held by this church and the attendance upon them all was large. Two persons have just been admitted to the church and several members whose religious activity and experience had some time since lapsed have renewed their vows and more than resumed their former faithfulness.

Whitman. — This church has found it so profitable to practice promptness in meeting its financial obligations that it took a forward step and entered the new year with the pastor's salary paid in advance. No doubt this action proved a means of grace. "Spiritual Stock-taking" was the subject upon which the pastor, Rev. O. E. Johnson, preached on the evening of New Year's Sabbath. The conversion of two persons during the day gave evidence that the religious services were blessed of God.

Bryantville. — Christmas was observed with interesting exercises. The pastor was the recipient of several gifts, among them a considerable sum of money. The recent conversion of one person in the congregation foreshadows, it is hoped, a successful issue of the revival services

soon to be held; in conducting which the pastor, Rev. J. O. Rutter, will be assisted by Rev. C. A. Lockwood, of Providence, R. I.

Hanover. — Two persons have been admitted on probation during the last month.

Nantasket. — The pastor, Rev. R. C. Miller, is preaching a series of sermons on "Prayer." The several topics are: "The Philosophy of Prayer," "The Prerequisites of Prayer," and "The Possibilities of Prayer." The Week of Prayer was observed by holding public service in which neighboring pastors gave assistance by preaching. The people in the church and congregation made Christmas the occasion of presenting the pastor a purse of about $20. IRVING.

NEW ENGLAND CONFERENCE

South District

Upton. — Sunday, Jan. 2, 5 adults were baptized, 4 united on probation, 4 in full from probation, and 1 by letter. Some of these experienced religion when Evangelist Deveneau held special meetin February. Rev. Harry G. Butler is pastor.

Rev. Minosuke Yamaguchi, a member of Trinity Church, Worcester, and a Japanese student at Clark University, gave a very interesting Japanese entertainment and stereopticon lecture at Upton church, Dec. 29. His subject was, "Home Life of Japan," and in a very popular, instructive and humorous way he portrayed life in his native land. He is to lecture in Upton again, Jan. 19. H.

Worcester, Trinity. — Under the efficient guidance of Pastor Holway everything is progressing here. The Little Light Bearers were recently entertained at the parsonage where the Woman's Foreign Missionary Society held its regular meeting. Upwards of thirty little folks, all under five years of age, were present. Extra meetings are in progress.

Grace. — An excellent entertainment was recently given at the home of H. W. Hastings in behalf of the Sterling camp-ground quarters. All present speak in highest terms of the evening. Last week numerous friends surprised Mr. E. W. Coffin on his fiftieth anniversary of living. Among other agreeable features was the presence of his aged father and mother. Our own congratulations are extended.

Laurel St. — Rev. G. W. Mansfield, pastor, conducted last week a pentecostal service. It began at 10 A. M., with a devotional service led by the pastor. Then came Rev. T. C. Martin, of Cherry Valley, followed by several other clergymen in five-minute talks. After dinner Rev. A. M. Osgood, of Clinton, led off, followed by Rev. W. J. Thompson, of Grace. Rev. Nils Eagle, of the Thomas St. Church, closed the exercises.

Coral St. — By the pastor, Rev. Geo. E. Sanderson, Geo. C. Clarke and Nellie S. Hill were married at the bride's home last week. As members of the Epworth League this may be thought a strictly home affair. They will reside at No. 2 Laurel St.

Webster Square. — The Sunday-school will be officered next year as follows: Superintendent, Albert H. Stearns; first and second assistants, F. E. Johnston and Mrs. F. L. Jenks; secretary and treasurer, Miss Carrie E. Phetteplace; superintendent of infant department, Miss Etta Rawlings. Rev. L. W. Adams, the pastor, is preaching an interesting series of sermons on "Old Theologies *vs.* New Thoughts."

Lake View. — Revival services are being held here under the direction of Rev. Alonzo Sanderson, assisted by Rev. A. W. Weeks. Old-fashioned Methodism is as well represented here as anywhere in these parts. QUIS.

North District

Charlestown, Trinity. — Meetings are being held every night; seekers have been at the altar, and the outlook is good. Dr. W. N. Brodbeck, pastor.

Somerville, Park Avenue. — By a neat card Pastor G. Beekman announces a series of special morning sermons for five weeks, with subjects as follows: "Is Heaven a Speculation or a Kingdom of Immortal Citizenship?" "Is Hell a Creation of Human Fancy, or a Truth of Revelation?" "What God's Love Does and Does Not Do for the Human Soul;" "A Right Life its own Eternal Reward;" "False Hopes in Death." The attendance at the opening of the series overflowed the house. This, by the way, we understand, is now a common thing with this church. During the week following there was much interest in the week-night prayer services. At the last communion service 5 were taken into the church, and some come in on every such occasion.

Saxonville. — The Christmas celebration at the Methodist church was very interesting and successful. Friday evening, Dec. 24, the Sunday-school presented a fine literary and musical program, and had two large and beautiful trees well laden with welcome fruitage for many. The pastor and his family were kindly and generously remembered by their thoughtful people. On Sunday the sermon and music by the large choir were highly appreciated by the audience. The Week of Prayer was observed, Rev. E. W. Virgin, a former pastor, preaching two evenings. The series of meetings closed with preaching on Sunday evening, Jan. 9, by Prof. S. F. Upham, of Madison, N. J. Rev. J. Peterson, pastor.

Berlin. — This little church is not asleep, though it has not been heard from this year. In the summer the League was active in raising money and distributing flowers. Since the fall opened, the League Reading Course has been adopted, and a number are studying the books. Dec. 20 was the tenth anniversary of the dedication of the church, which was informally celebrated, afternoon and evening, by appropriate exercises. In the afternoon Rev. A. J. Hall, of Rockbottom, a former pastor, was present and spoke. Delightful letters were read from Rev. Messrs. Hanaford, Wilder, Freeman, Desjardin and Heighway, all of whom were former pastors, and some of whom found it their first appointment. Rev. Sidney Smith, of Marlboro, the predecessor of the present pastor, at the last moment was hindered from being present. Mr. Desjardin was the pastor when the church was built, and Mr. Smith saw the debt on it wiped out in '91. Following historical and exhortative remarks from the pastor, Rev. Louis I. Holway, and a service of testimony in which Mr. Staples and his wife, the only survivors of the first class formed in '55 under Father Rice, participated, the company sat down to a feast of good things in the kitchen below. In the evening the church was favored by a grand and inspiring sermon on "The Church," by Dr. D. H. Ela, of Hudson. Special talent in the way of two excellently rendered solos by John P. Estey, of Cambridge, and anthems by the choir added to the interest of the service. We believe that God has a mission for this little church, and are sure that these services have left a permanent impression to that effect.

East District

Ipswich. — Rev. G. F. Durgin is "making it hot" for the rumsellers in this town. His four-page weekly calendar for Jan. 9 devotes two pages to temperance. On the evening of that day he had an audience of 432 to hear him discourse on "Who is to be Blamed for the Breaking of the No-License Law in Ipswich?" In an after-meeting two persons requested prayers. On Dec. 12, 18 were received from probation; on Jan. 9, 4 were received from probation, 1 by letter, and 1 on probation.

Beverly. — The watch-night services of this charge were very interesting, with persons seeking religion. Others were at the altar for the same purpose, Jan. 9. Revival services began last week, to continue two weeks or more, according to the indications of Providence. By the kindness of a number of carpenters and a painter, the pulpit platform and choir loft have been reconstructed, so that now they present a very attractive and comfortable appearance. Rev. Dr. George Whitaker, pastor.

Newburyport. — Rev. George F. Durgin, of Ipswich, addressed an enthusiastic company of Mallalieu Circuit Epworth Leaguers, Thursday evening, Jan. 13, at the People's Church, Newburyport. His subject was, "What the Church Needs in its Young People." The address was well presented and well received.

Swampscott. — Revival services have been inaugurated, to continue through the month of January and quite likely into February. Miss Jennie McMeekin, the Scotch evangelist, who was with this church for a few nights in October, is to assist the pastor, Rev. F. M. Estes. H.

West District

Hampden. — The annual fair and entertainment of the Ladies' Aid Society was a success, and a goodly sum was added to the treasury. The Sunday-school is in a prosperous conditions; about fifty volumes have been added to its library. A very pleasant occasion was the holiday supper and social for the officers and members of the school on New Year's Eve. Rev. Minosuke Yamaguchi gave his lecture on "Home Life of Japan," illustrated by stereopticon views of his native land, which was highly interesting and instructive. A fine International Teacher's Bible was

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presented to the superintendent, John Kenworthy, as a token of appreciation of his long and faithful service. The pastor, Rev. John H. Bennett, received from his people on New Year's Eve a fine easy rocking-chair. Union meetings were held during the Week of Prayer. The Christmas tree and concert at *Glendale* were very attractive and successful.

Leyden. — Very pleasant exercises were held by the Sunday-school on Christmas Eve. An interesting feature of the evening was the presentation of a sum of money to the pastor. At the fourth quarterly conference Rev. W. T. Hale was unanimously invited to return for a third year.

Springfield. — The Week of Prayer was observed by all the churches with special services. At *State St.* the meetings will continue throughout the month, every evening except Saturday, with preaching by the pastor.

Swedish Church. — The Epworth League, of which the pastor, Rev. Otto Anderson, is president, had charge of the revival services of the Week of Prayer. A Christmas festival was held, the hall being crowded with the members and friends of the church. On Christmas morning the pastor received from his appreciative people a handsome sum of money.

West Springfield. — At the New Year communion service 3 persons were received into the church from probation and 3 on probation. The Sunday-school is prospering and the membership steadily increasing. Rev. A. W. Baird is pastor.

West Brookfield. — The quarterly convention of Epworth League Group 6, including the Leagues of Warren, West Warren, Brookfield, West Brookfield, North Brookfield, Monson, Bondsville, Enfield and Barre, was held here. The Warren, West Warren and Ware Leagues had the largest proportion of their membership present. The helpful program included papers and addresses and a question box conducted by Rev. W. T. Perrin, of Boston, who also gave the address of the evening, "The League in the Leaguer." A bountiful collation was served by the local League.

Athol. — The church in Athol is doing fairly well, though this is the hardest year for business the town has seen yet. Last month 10 were taken on probation, 4 were received by letter, and 3 were baptized. The fourth quarterly conference unanimously invited the pastor, Rev. John H. Mansfield, to return for the fifth year.

South Worthington. — Special services have been held with good results — 12 were converted and many church members revived. The pastor, Rev. Geo. W. Crosby, to guard against the danger of losing these converts through lack of proper care, has started for them a weekly prayer-meeting of which he himself has charge.

Chicopee Falls. — Services were held throughout the Week of Prayer. On Sunday, Jan. 2, 4 were received by letter, 3 from probation, and 7 on probation. In the evening the pastor, Rev. W. C. Townsend, gave the first of a series of sermons on the Bible. R.

Boston Preachers' Meeting

The order of the day on Monday was the narration of "revival experiences" by Revs. George Skene, F. K. Stratton and H. L. Wriston. Dr. Skene emphasized the necessity of the earnest desire on the part of the pastors to win men to Christ, and gave incidents concerning his earliest revivals, in which the power of God fell remarkably on the people. Dr. Stratton insisted on the non-advisability of so-called "union" meetings, and emphasized the necessity of pastors and people giving themselves to the one work, laying aside all distractions in the shape of fairs, money-raising, etc. Rev. H. L. Wriston asserted that the pastor must often settle it, between himself and God, whether the time is opportune for special revival services. The main thing in leading souls to salvation is to get them to lay hold by faith on Jesus Christ. Mrs. Grace Weiser Davis, who is assisting Rev. Dr. J. B. Brady at the People's Temple, spoke very interestingly for half an hour.

The meeting will be held, Jan. 24, in City Point Church, South Boston, the topic being, "Revival Methods," sub-divided as follows: "The Altar Service." Rev. Dr. L. B. Bates; "The Bible in Revival Work," Rev. L. W. Staples; "Singing in Revivals," Rev. W. T. Worth. The Ladies' Aid Society of the City Point Church has invited the members of the Preachers' Meeting and their wives to a banquet at 1 P. M.

A COUGH SHOULD NOT BE NEGLECTED. "Brown's Bronchial Troches" are a simple remedy and give immediate relief. Avoid imitations.

Upon the announcement of Mr. Hanna's election as senator, he sent the following telegram to President McKinley: "God reigns, and the Republican Party still lives." This language is as bold blasphemy as we have read for many a day. To undertake to carry the inference that God approved the methods used either to elect or to defeat Mr. Hanna, is to do violence to all wholesome views of the Deity.

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BETTER PROSPECTS

WE are now hopeful. One thousand of the five thousand churches which took no collection for the Freedmen's Aid and Southern Education cause two years ago, have responded with collections during the last year. We were able to pay $10,000 on the debt. Additional donations by friends who desired their money to go for new buildings have made it possible to erect a building with eighty-one rooms, which will accommodate for recitations and in the dining-room three hundred students — one of the largest school buildings in the South. A large part of the building will be used for dormitory.

There are nearly one thousand more students in the schools than one year ago. It certainly is encouraging to help on what succeeds. If all the churches will take the collection which the General Committee has asked them to take on Lincoln's Birthday Sunday, Feb. 13, the Freedmen's Aid Society can pay $25,000 on the debt this year.

Please, brothers, help us, that we may stop interest on the debt, and assist our poorly paid and suffering teachers!

J. W. HAMILTON,
M. C. B. MASON, } Cor. Secs.

Cheerfulness

Any day, wet or cold, hot or dry, is pleasant to the thoroughly healthy man or woman. We have within ourselves the power to make our days cheerful or disagreeable. We do not depend upon the condition of the sky or atmosphere, for when one is perfectly poised, physically and mentally, the days go by as a dream of comfort, whether they be dark or sunny.

Our goal should be health. Mental health is a strong element to bring about physical health, but ill health can be, and is, set up by the use of elements contained in food and drink that do not conform to the wants of Nature.

We are inclined to the use of narcotics and stimulants for their temporary deadening or quickening of the nervous system and the heart, but these unnatural things bring about serious conditions; for instance, the pulse of the coffee drinker or tobacco user shows derangement (either little or great) of the heart. This trouble is ordinarily coupled with stomach and some other difficulties.

The ones who see clearly the advantage in business, home and society, of a perfect condition of mental and physical health, will not require urging to have them abandon articles of food or drink that prevent the accomplishment of the desired end.

The leaving off of coffee for ten days and the use of Postum Food Coffee in its stead will demonstrate the value of the above suggestion and the fact that Postum furnishes brain and body with well selected food elements which go to rebuild the daily disintegration, while at the same time, Postum furnishes a delicious beverage if one be particular to know that after boiling commences, it is allowed to continue boiling fifteen minutes. This is necessary to obtain the food elements and the proper taste.

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CHURCH REGISTER

HERALD CALENDAR

New Bedford Dis. Min. Asso. at Central Ch., Taunton, Feb. 21, 22
Lewiston Dis. Min. Asso. annual meeting and Centennial Anniversary of First Methodist Preaching at Bethel, in Bethel M. E. Ch., Feb. 14-16
Rockland Dist. Min. Asso. and League Convention at Waldoboro, Feb. 14-16
Central Circuit Pr. Mtg. at Marlboro, Feb. 8
Prov. Dist. Min. Asso. at Thomson Church, Pawtucket, Feb. 14, 15

W. H. M. S. — The eastern division of Boston District will hold a meeting at Newton, Thursday, Jan. 20. Sessions at 10 and 2. Auxiliaries please send delegates. Secretaries please bring reports. Various branches of the work will be represented by ladies familiar with the same. Let there be a large attendance. The church is near the station. Lunch, 15 cents.

Mrs. EDWARD L. HYDE, Dis. Sec.

BIBLE CLASS. — The Evangelistic Association of New England has a large union Bible class for the study of the International Sunday-school Lesson, taught by Rev. Smith Baker, D. D. The class, which meets in the Park St. Church Saturday afternoons at 3.15, is free to all.

MARRIAGES

BLAKEMORE — ARCHER — In Mattawamkeag, Me., Dec. 5, by Rev. W. T. Johnson, G. E. Blakemore and Georgie A. Archer, both of Mattawamkeag.

ESTES — SCOTT — Also in the same town, by the same, Dec. 27, John R. Estes and Dora M. Scott, both of Mattawamkeag.

COOMBS — SHANNON — Also in same place, by the same, Jan. 10, Warren S. Coombs and Lottie M. Shannon, both of Mattawamkeag.

WESLEYAN ACADEMY ALUMNI. — The eighth annual reunion of the Boston alumni of Wesleyan Academy, Wilbraham, Mass., will be held Tuesday evening, Feb. 1, at the United States Hotel, Boston. This association comprises a thousand alumni, and the coming reunion gives promise of surpassing interest. All former students of this renowned Academy are requested to forward their names and addresses to the secretary, F. N. Bardwell, 61 Union St., Boston, Mass

TO MANCHESTER DISTRICT PASTORS. — That I may answer the call of the secretaries, will every pastor on Manchester District IMMEDIATELY tell me how much his society has promised on missionary debt, and also whether he knows of any personal pledges in addition that have been made.

G. W. NORRIS, P. E.

Lawrence, Mass.

DEDICATION OF CITY POINT CHURCH. — Changes in the program published are as follows: Rev. John Galbraith, Ph. D., will preach Sunday morning at 10.30, and Rev. George Skene, D. D., will preach on Tuesday evening.

Money Letters from Jan. 3 to 10.

W H Adams, E E Ayers, A J Allen. O H Bates R W Bosworth, Barbee & Smith, E M Baylies, J H Bickford, S J Brown, Mrs F A Bidwell, Mrs S M Burrill, J E Blake, E M Bartlett, J I Bartholomew. M T Cilley, N S Cook, S P Coffin, W S Cochrane Mrs A Clark. S B Doane, D W Dayton, Jos Denison, J M Durrell, G F Durgin, L H Dorchester, W H Dowden. James Eastman. O A Farley, H E Foss, O M Farris, Mrs J S Fish. Mrs R M Gahagan, Mrs M R Goss, Mrs M S Gilchrist, Mrs E A Goddard. G W F Glendenning, Mrs L B Gurney, C L Goodell. Mrs H T Hutchins, S B Huse, J R Hinchcliffe, J H Hillman, H E Horton, Geo Hughes & Co, R F Holway, B S Hagar, L J Hall, H H Houghton, G H Hamilton, Mrs J N Hodgman, Thos Howarth, J M Harris, G P Holmes. Mrs J Ingraham. S A Jones, Jordan, Marsh & Co, Mrs H E D Jackson. L H Kenny, Amos Knowlton. I Luce, Mrs B F Lambord, J W Lindsay, E S Lewis, John Legg, W A Laughton, L M Lewis, R Lowe. C W Millard, E E McCammon, H H Martin, M B Mead, Capt F H Mitchell, Dan'l Manjer, W H Moore. Mrs L M Norris, New Moon Pub. Co., C F Noble, Mrs L E Nourse, D D Nye, H D Noyes & Co. A M Osgood. A W Pottle, Amos Phipps, Mrs M J Parrott, W L Parker, J T Peckham, Mrs E S Prince, G S Prince & Son, Mrs M A Prouty, J L Presbrey, E A Phillips, Sam'l Paul. Shebnah Rich, J P Roe, J N Robinson, J B Richardson, Mrs G W Reynolds. Mrs R M Sturtevant, J T Sands, Mrs L M Smith, I Simmons, H U Stocker, C W Scott, G E Stockwell, N W Spellman, B Shapleigh, A P Sharp. W B Tower, H Tuckley, T H Tilden, Mrs Geo Taylor, Mrs A S Thomas, Miss L A Thwing, J H Trow. C W Wilder, W A Warden, Sarah E Welch, H L Wriston, U T Whitaker, Mrs J Wilson, H Whitney, G G Winslow, Mrs A R Webber.

Coughs, colds, pneumonia and fevers may be prevented by keeping the blood pure and the system toned up with Hood's Sarsaparilla.

THE WINCHESTER PARSONAGE

SOON after Conference the church in Winchester determined to build a much-needed parsonage. Land was secured in a very desirable locality, sufficiently near the church, on Myrtle St., opposite Ash St. A building committee, consisting of Thomas Morris, W. S. Walbridge, Miss S. A. Emerson, Rev. C. E. Spaulding, F. L. Ripley, and W. L. Knox, after examining several new parsonages in the Conference, adopted a floor-plan, and drawings were completed by Mr. Joseph Romkey, one of the members. The contract was let to another member, Mr. D. H. Ritcey, and ground was broken Aug. 25. Work proceeded so rapidly and under

METHODIST EPISCOPAL PARSONAGE, WINCHESTER

such favorable conditions that the house was occupied by the pastor's family, Dec. 21, 1897, and an opening reception and consecration service was held Jan. 1.

The house is of the colonial type, with dimensions 35 x 33. There are eight square rooms beside one in the garret, bath, pantry, sanctum, etc. A feature of the first floor is the large reception hall with concealed stairs. On the right, by double doors, one enters the parlor, behind which is a large dining-room with inlaid floor, the gift of the contractor. On the left of the entrance is the library, papered in dull red tones, and leading to the sanctum, a secluded little room for private prayer and study, conveniently equipped with shelves, drawers, MSS.-cabinet and window-seat. The family sitting-room is on the second floor, and there are four sleeping rooms. The house is finished in cypress, except the stairs, which are elm.

The Epworth League furnished the gas chandeliers and the sanctum desk. The Ladies' Social Circle provided the wall-paper and carpets. The first floor is carpeted alike throughout. The heat is supplied by a No. 3 Boston Heater. All modern conveniences have been supplied, and the house, without being at all showy or having any unnecessary expense, is such as will give Winchester pastors and their families a thoroughly comfortable and up-to-date home. A new set of dining-room furniture has been presented by Mr. W. S. Walbridge, and Mr. F. O. Snow has presented the window shades and window screens for the entire house.

On the first day of January the house was opened to the inspection of the public, and a large number of the church and townspeople visited and admired the new home. At 8 o'clock it was intended that Dr. Eaton should solemnly consecrate the building with prayer; but a severe cold detained him, and the prayers of consecration were offered by F. L. Ripley, J. F. Emerson, and the pastor, Rev. C. E. Spaulding.

Peace is to be restored in the Booth family behind closed doors. Perhaps it is just as well thus. — *Boston Herald.*

WOMAN'S LETTER TO WOMEN.

Written as Only One Woman Can Write to Another.

Men Write From the Head, But Women From the Heart.

That is Why All Women Will Be Impressed By This Letter.

We publish an interesting letter from Mrs. Anna B. Miller, of 940 West Main St., Ionia, Mich., with her portrait so that our readers can see just how she looks and almost, as it were, hear her speak.

"For forty years," she says, "I have suffered from falling of the womb and female weakness, which caused constipation and a complete obstruction of the bowels at times. In May, 1894, an abscess formed. I lay at the point of death for days, given up, not only by my attending physician, but by two others that were called in. They said that if I did recover from that attack, it would only be to be a helpless invalid the rest of my life. During that time I suffered with sleeplessness, was nervous and weak and was losing my memory. I also had heart trouble. Death would have been a welcome release to me from all my troubles.

"A friend told me of the help Dr. Greene's Nervura blood and nerve remedy had been to her and advised me to take it. I did so and have continued to take it up to the present, each bottle making me feel stronger. I am now able to do light housework and think nothing of taking trips on the train from one friend's to another, surprising them all with my renewed life.

"I can truly say that Dr. Greene's Nervura blood and nerve remedy is a great nerve and brain invigorant and health restorer, and I recommend it to all my friends and know that many have been helped by it. It has done wonders for me."

To how many thousands of women, suffering from female weakness, irregularities and disease, whose nerves are all ajar and shaken by strain and over-work, who are weak, tired, nervous and without energy or ambition, do these stirring words of Mrs. Miller bring hope and encouragement? For Dr. Greene's Nervura blood and nerve remedy will cure any sufferer who reads these lines just as surely as it did her. It is the greatest boon woman kind has ever known, and makes women strong and well, perfectly and completely curing their female weakness and disease.

Dr. Greene's Nervura is the prescription of Dr. Greene of 34 Temple Place, Boston, Mass., the most successful physician in curing these complaints, and he may be consulted absolutely free, personally or by letter.

OBITUARIES

Whittle.— Mrs. Lydia Whittle, at the ripe age of 85 years, 6 months and 7 days, passed quietly away to "the rest that remains to the people of God," Nov. 30, 1897. She was born at Norway, Me., May 23, 1812.

She was united in marriage with Richard Whittle, May 11, 1830, in Greenwood, Me., where they resided. Her husband died Aug. 9, 1857, and she has since lived with her son, Willard G. Whittle. She leaves four sons and three daughters.

The funeral was held on Thursday, Dec. 2, at the church in Greenwood, Rev. A. K. Bryant, the pastor, officiating. The interment was in the family lot at the Greenwood cemetery. "Blessed are the dead which die in the Lord." A. K. BRYANT.

Purinton.— Mrs. F. E. Purinton passed to her reward on Dec. 7, 1897. She was born in Bowdoin, Me., in 1845.

Mrs. Purinton was converted in Bowdoin in 1887, under the labor of Rev. M. E. King. In 1874 she was married to Rev. C. Purinton. For nine years she shared with her husband the joys and sorrows of an itinerant's life, for which position she was well adapted by nature and grace. It is a pleasure to speak in high appreciation of one who was so generally beloved. She was everybody's friend; sympathetic, unassuming, quiet, firm and steadfast in her Christian experience. Her heart was in her work, and her influence was ever felt in her home, church and social circle for the extension of the cause which absorbed her attention.

She bore severe suffering for many months with a patience and fortitude that revealed the strength of a noble Christian character. Her triumph was complete, and though dead she will still speak to those who knew her, in the pleasant memories of one who was "faithful unto death," until she welcomes us on the evergreen shore.

May the prayers and sympathy of our church and Conference be extended to her bereaved husband, who is left alone to fulfil his mission as a pastor of our church at Oakland, Me. M. E. K.

Phillips.— George L. Phillips was born in Attleboro, Mass., April 24, 1814, and died in North Vassalboro, Me., Sept. 15, 1897, aged 83 years, 4 months, 21 days.

Mr. Phillips was one of a family of thirteen children. His parents moved to Winslow, Me., when he was a mere lad. He was converted in his teens, under the labors of Rev. Mr. Young, by whom he was baptized.

He was united in marriage with Miss Eliza H. Furber, of Winslow, March 22, 1837. To these pious young people were born seven children, six of whom, with wife and mother, survive him. Two sons served in the late war.

For years Mr. Phillips was class-leader in the M. E. Church at Winslow, and a man of unquestioned piety and character. He cut the first stick of timber for a church to be built in his town, which church he afterwards helped to move to North Vassalboro. Here he worshiped as a member, joining under the labors of Rev. J. W. Day in 1853. He was always a firm friend and hearty supporter of his pastor. ZION'S HERALD has been a constant visitor in the home for years.

In his declining days he has been tenderly cared for by his children. The wife of his youth, in age and feebleness, cherishes the comfortable hope of a meeting in the land of song, where "we'll never grow old."

M. F. BRIDGHAM.

Adams.—Mrs. Fanny F. (Harlow) Adams, daughter of Capt. William and Elizabeth Jackson Harlow, was born in Lunenburg, Mass., May 13, 1807, and died in great peace, May 31, 1897, in Oakdale, Mass., at the home of her only son, Rev. William H. Adams, of the New England Conference, with whom she had resided for the last ten years.

Her early home was also the home of the Methodist itinerant in his journeyings over his widely extended circuits, and she early received religious impressions which led her at the age of fourteen years to give her heart to God and her faithful service to the Methodist Episcopal Church for the following seventy-six years.

On May 13, 1837, she was married to Asa H. Adams, of Townsend, with whom she lived in faithful Christian wedlock till March 9, 1860, when she was left a widow with one son and two daughters. She made a Christian home for her children till they were all married, and then they made a home for her. The daughters preceded her by several years to the heavenly country.

Mrs. Adams was characteristically strong. Having little sickness and a passion for the house of God and God's people, and a great ove of the truth and the strong presentation of it, she was rarely absent from the church services. A week before her death she attended church and listened with closest attention and great appreciation to a sermon from Dr. G. F. Eaton. She was a busy woman, caring for all interests committed to her in a most loving and substantial way. While her pastor for three years I was often impressed with her modest, quiet ways, accompanied by a force which compelled you to feel the strong character which was the background of her life. Much time in her later years was spent in reading, but the Bible was *the* book to her, and she now enjoys the fruition of the promises she implicitly trusted here. GEO. W. MANSFIELD.

Whitcher.— Ira Whitcher was born in Coventry (now Benton), N. H., Dec. 2, 1815, and died in Woodsville, N. H., Dec. 9, 1897.

He was the seventh of the sixteen children of William and Mary (Noyes) Whitcher, and of the sixth generation from Thomas Whittier, who came to America from England at the age of sixteen in 1638 and settled in Haverhill, Mass. The house built by him in that town still stands and is widely known as the Whittier homestead from its being the birthplace of the Quaker poet.

William Whitcher was one of the half-dozen first settlers of Benton. It was for many years without a church organization. It early became a part of the old Landaff circuit, visited occasionally by an itinerant, but for much of the time the religious meetings were conducted by William Whitcher, a licensed local preacher of the Methodist Episcopal Church.

The son Ira, of athletic frame and a vigorous constitution, was compelled by the poverty of the family to labor for its support, and never attended school but a few weeks. He learned to read and write in some way, secured a few books, including a Bible, a copy of the revised statutes of the State, a Pike's arithmetic, and a Webster's spelling-book, and from these he taught himself.

He married, in 1843, Lucy Royce, of Haverhill, a devoted member of the M. E. Church. They had four children — three sons and one daughter. In 1853, one Sunday morning, at a love-feast conducted by Rev. W. D. Cass, presiding elder, he announced his purpose to lead a Christian life, and on Monday morning set up his family altar. Later, in 1856, he was baptized and received into the church by Rev. O. H. Call. At the first he became a steward and trustee and remained such until, in 1870, he removed from Benton to Woodsville.

There was no Methodist Church in Woodsville then, and for a few years he was, with his family, a regular attendant on the services of the Congregational Church at Wells River, Vt. When a Methodist Church was organized in the rapidly growing village, he entered heartily into the movement and gave largely of his means for the building of the church edifice and parsonage. What he did, and what he gave for the property and for the annual church expenses, he would not wish stated. During the last summer he placed in the church a beautiful pipe organ in memory of his daughter, Mary Whitcher Abbott, recently deceased, and placed in trust a handsome sum, the income of which is to be used for pastoral support. In 1891 he erected a fine Library building at a cost of some $8,000, placed within it some 1,200 carefully selected volumes as a nucleus of a library, and gave it to the village as a free library. Subsequently he gave it a fund, the income to be used for books.

He never found time for recreation in the ordinary sense of the word, but crowded his life full of the hardest of work, and found his pleasure in doing his best for others.

He enjoyed the confidence and the respect of the leading men in the political and business life of the State. He served the State for eight terms in its legislature, and on several important commissions. He helped make the State constitution in 1850; he was commissioner for his county for six years; he was often named by the courts as a referee; he was a justice of the peace for fifty-four years; he secured the removal of the county seat to Woodsville, gave the county the court house lot, and was chairman of the committee which erected the new court house; he was the first postmaster of his native town, and held nearly all the various town offices in both Benton and Haverhill.

He was attached to his own church, and counted among his personal friends such men as Newell Culver, Elisha Adams, James Pike and L. D. Barrows. He had faith in God and abounding faith in man, which made him charitable in his judgments of men. He hated shams, had contempt for frivolity, despised meanness. He never retired from work or business. On his 82d birthday he drove through the village planning new activities, but mindful all the while that the end was more than probable in the midst of them.

He made in his will no public bequests. In what he gave for the church, for charity, for the public — and he gave largely — he was

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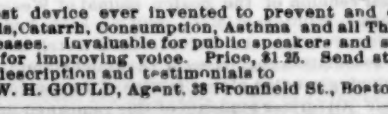

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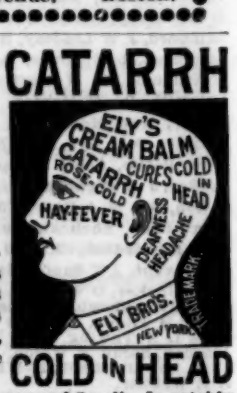

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ELY BROTHERS, 56 Warren Street, New York.

his own executor. He was active to the last. He had seen brothers and sisters all pine away except one brother. Wife, two sons and daughter had been carried from his Woodsville home to their burial; only one, his eldest son, remains. He looked death in the face, and trusted in its Conqueror. His work was done, though, when the messenger came, he was still working. "He fell on sleep." W.

Edwards. — In the death of Mrs. Emmeline Edwards, at the ripe age of 94 years, the Mystic, Conn., Methodist Episcopal Church loses its oldest member, and one who had been identified with the church almost from the first. Mrs. Edwards was born in Jewett City, Conn., June 19 1803, and died in Mystic, Conn., Nov. 1. 1897.

Her early life was passed in what is now known as Old Mystic, where she joined our church and became a valuable worker. In 1832 she married Mr. Thomas Edwards. Their only child died in the civil war. About forty years ago Mr. and Mrs. Edwards moved to Mystic, where she became a foremost worker in the days of the greatest growth of Mystic Methodism.

"Aunty Edwards," as she was called, was a social woman, inspiring all who knew her with respect for her firmness, wisdom and love. She was one who had a deep knowledge of the presence of the Lord. She was always loyal. For several years she was totally blind, but this affliction, and others that came heavily upon her, never dimmed either mind or soul. Her intellect was remarkably keen to the end. Her soul had long been ready for heaven.

The funeral services were held at the Methodist church, Nov. 3, and were conducted by Rev. Archibald Wheaton, Rev. O. D. Sherman, Rev. Wm. Turkington, and the pastor. L. B. CODDING.

Simonson. — Augustus Simonson was born at Jacksonville, N. B., in 1839, and died at his home in Presque Isle, Me., Oct. 25, 1897.

Mr. Simonson spent most of his life in the place of his birth. He came to Presque Isle three years ago, and at once united with the Methodist Episcopal Church. He loved the prayer and class-meeting and was always found in the place of duty. He had a high appreciation of religious literature as a help to his personal piety, and was wise enough to see the great value of ZION'S HERALD in helping him to be an intelligent Christian and loyal Methodist.

For nearly two years he was a great sufferer, but without a murmur. During his illness he desired to have prayer-meetings at his home. Only a few nights before his death, at one of these meetings, he arose from his bed to give his last testimony for Christ. It was full of hope and cheerfulness.

In his death two children have lost a loving father, the wife a kind and affectionate husband, the town of Presque Isle an esteemed citizen, and the church a faithful member. J. E. FISCHER.

Crozier. — On Sept. 16, 1897, Mrs. Rosa Crozier, wife of Geo. E Crozier, while visiting her sister at Deer Isle, Me., departed this life. She was born at Deer Isle, Nov. 25, 1870.

Mrs. Crozier came of sturdy Methodist stock. Her father, Daniel Cole, was a local preacher in our church for many years. When sixteen years of age, her father having died, she removed to the home of an aunt, in Medford, Mass. While since childhood she had been led to serve the Lord, it was not until this year (1886), under the faithful labors of Rev. L. D. Bragg, that she came to a consciousness of her salvation in Christ. Since that time she has always been prominent in church work.

Removing two years later to Orient Heights (East Boston), she became one of the founders of Methodism in that place. Here, on Nov. 26, 1892, she was united in marriage with G. E. Crozier. Their two children have both preceded their mother to heaven.

Though carried away by quick consumption at the untimely age of twenty-six years, she had endeared herself to all who knew her. In the church and Sunday school and in the Epworth League she always took a prominent part. She is and will be greatly missed. Her end was triumphant; Christ was with her to the last.

The funeral took place from her late home, 87 Horace St., East Boston, Sunday afternoon, Sept. 20. The remains were laid away in Oak Grove Cemetery, Medford, where her two children rest by her side.

LEO A. NIES.

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Putnum. — Samuel Putnum was born in Prospect (now Searsport), Me., in 1834.

Converted in 1869, under the pastorate of Rev. J. W. Day, since that time he has led a devoted Christian life. On coming to Sprague's Mills he at once united with the Methodist Episcopal Church, in which he held various offices, at his death being a steward and a trustee. For a number of years he led a school-house meeting, where he rendered valuable service for God.

His death was without a moment's warning. While about his duties in the morning, he was missed by the family. After a few moments of search they found the lifeless form. He had gone to his reward. The testimony of all who knew him is, "A good man has gone."

He leaves one son and a wife to mourn the loss of father and husband.

J. E. FISCHER.

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NEWS OF THE WEEK

Tuesday, January 11

— Electric motors to be used on the New York elevated roads.

— Gen. Gobin, Commander-in-Chief of the Grand Army of the Republic, goes to Washington to investigate alleged pension abuses.

— Secretary Long asks for $500,000 to begin the rebuilding of the Naval Academy, which will eventually cost $6,000,000.

— The New York Chamber of Commerce appoints sub-committees to raise funds for Cuban relief.

— The Civil Service debate continued in the House; the Hawaiian Treaty before the Senate.

— The number of cattle destroyed in this State last year for being tuberculous numbered 5,275, for which was paid $179,867.52.

Wednesday, January 12

— Count Esterhazy acquitted of being implicated in the betrayal of French military secrets.

— Louisiana votes for a constitutional convention for the purpose of disfranchising Negroes.

— The mother lode of the Klondike said to have been discovered; the width of the vein, 18 inches.

— The Civil Service talk ends in the House; stopped by the vote of Speaker Reed cast on a tie; the Legislative bill, which gave the chance for the debate, passed without division.

— Uprising of the Seminoles in Indian Territory; they kill 25 whites in revenge for the recent burning at the stake of two of the tribe by lynchers.

— The British agent arranges with King Menelik of Abyssinia that there shall be no hindrance from him to the British advance on Khartoum.

— The centennial of the State House in this city appropriately celebrated.

Thursday, January 13

— The Seminole uprising and massacre of white people denied.

— Marcus A. Hanna elected U. S. Senator from Ohio for both the short and long term.

— Rioting in Havana; Autonomist newspaper offices gutted by a mob of Spanish officers; the Spanish Conservatives opposed to the new *regime*.

— Probably fifty people killed at Fort Smith, Ark., by a tornado; property loss nearly $1,000,000.

— Vice President Pereira of Brazil, Senator Cordeiro, five members of the Chamber of Deputies and eight naval and army officers, indicted for the attempted assassination of President Moraes last November, and the killing of Admiral Barbosa.

— Marquis Ito succeeds in forming a new Japanese cabinet.

— The Ontario Government decides to subsidize a railroad to Hudson Bay.

— The House passes the Urgency Deficiency bill.

— Amboyna, the chief city of the Moluccas group, destroyed by an earthquake; many killed.

— Charles Page Bryan nominated for Brazil instead of China; E. H. Conger, now minister in Brazil, nominated for China.

Friday, January 14

— President Dole, of Hawaii, on his way to this country to promote annexation.

— A bloody battle in Cuba; the insurgents lose 300 killed and the Spaniards 140, according to Havana advices.

— The War Department abandons its plan to send relief to the Klondike as being unnecessary.

— Prof. O. C. Marsh's scientific collections, brought together at great labor and expense during the last thirty years, presented to Yale University.

— The Agricultural bill before the House; the Senate continues debate on the Hawaiian Annexation Treaty.

— Deaths from the plague in Bombay last week numbered 450.

— Mary Cowden Clarke, the Shakespeare scholar, dies in Genoa at the age of 89.

Saturday, January 15

— The Pope said to favor a republic for Italy on the ground that the monarchy and the Vatican are incompatible.

— An anti-department-store agitation in Denver.

— President McKinley sends a message to Congress urging the prompt payment of the Candian Bering Sea claims.

— Death, in London, of Rev. C. H. Dodgson ("Lewis Carroll"), the author of "Alice in Wonderland," and other books.

— Lieut. Commander Delehanty, U. S. N., elected Governor of the Sailors' Snug Harbor, New York.

— Sixty-one affirmative votes required to ratify the Hawaiian Annexation Treaty in the Senate; only fifty-five counted in its favor thus far.

— Over 30,000 packages of food and medicine shipped to Cuba by the Cuban Relief Committee.

— Oklahoma asks for Statehood.

Monday, January 17

— Arrival in New York of Gen. Booth of the Salvation Army.

— M. Jules Cambon, the new French ambassador, presented to President McKinley.

— Unsuccessful attempt to remove a woman's stomach in Milwaukee; the patient lived but four hours after the operation.

— The White Star steamship "Britannic" makes her 500th voyage across the Atlantic; her engines and boilers not renewed since she was built twenty-four years ago.

— Cotton-mill workers in New Bedford and Fall River go out on strike.

— The charges against Captain O. M. Carter, of the Engineer corps of the Army, now on trial in Savannah, involve alleged peculations amounting to nearly $3,000,000.

— The Afridis re-occupy Khyber Pass and resume hostilities.

— Death, at Thomasville, Ga., of Hon. Benjamin Butterworth, Commissioner of Patents; in England, of Hon. C. P. Villiers, "Father of the House of Commons," having sat continuously in the House since 1835.

— One of the conditions of the proposed British loan to China is the opening of three more treaty ports.

— Senator Lodge's Immigration bill passes the Senate by a vote of 45 to 28.

BOSTON SOCIAL UNION

The first meeting of the new year was signalized by the presence of the Theological School, through the munificent but not unusual generosity of Hon. E. H. Dunn. There were present 130 students, representing most of the States of the Union, Bulgaria, Japan, India, and other lands beyond the seas, also the president and professors of the School. The special guests of the evening were President B. P. Raymond, of Wesleyan University, and Dr. W. V. Kelley, editor of the *Methodist Review*.

Grace was said by Prof. H. G. Mitchell, and after the collation Prof. Morris offered prayer. A quartet from the Theological School, consisting of Messrs. Marshall, Ball, Hatlestead and Trevor, and Mr. S. J. McWatters gave some beautiful selections, which were finely rendered. Mr. Vernon B. Swett, the secretary, read the records of the last meeting. An unusually large number of new members were nominated for membership. The president, Mr. Albert Williams, reported a renewed interest in the prosperity of the Union among the churches. Hon. E. H. Dunn, at the suggestion of the president, spoke briefly to the students, pointing out the advantages of being present where there is so much intellectual grace and inspiration. He exhorted the students not to forget that they are Methodists as they go out into the world.

President Williams introduced Mr. Wm. S. Bovard, of California, a student, to speak for the students. He said, in part, that the refining influences of the occasion, socially, were truly inspiring. He spoke feelingly of the benefactor who enabled them to be present and who had shown his interest in them in many other ways and at other times.

Mr. Williams next presented President Raymond, who said, in part: Wherever you go, make it an honor to be a Methodist, so that men and women of the largest type and soul shall deem it desirable to be associated with you. The Methodists of the twentieth century must be a large type of men and women. We have the finest opportunity to make a great record for the first half of the twentieth century. We know only the great men of the past; the small are obliterated, so we have only high ideals to follow. The first characteristic of the preachers of the future will be a liberal education, going through the various scientific and professional schools to give them culture. They must be thorough; he had no patience with the man who looks for a short-cut to prominence in the pulpit. The men who hold the strategic centres of thought must be liberally educated, must partake of the new education. There is a vast army of strong men outside of the church whom we do not command, but ought to command. Man is a many-sided being and society is many-sided, and if we are going to do anything we must be fitted on many sides.

After a fine solo by Mr. McWatters, the president introduced Dr. Wm. V. Kelley, editor of the *Methodist Review*, who took for his subject "Culture," and who said, in part: "There are two kinds of culture, one of which assumes to be so superior as to quite ignore the other kind which emanates from ecclesiastic training and life. Quoting Matthew Arnold as an instance of the former, he rather considered him, as represented in his life and letters, far from being the exponent of sweetness and light that he claimed himself to be. The culture which modern culture proceeds to give to the church is based on a certain perfection of Greek life. Arnold, Gladstone says, ran his shears through the Bible, cutting out as anthropomorphic and legendary what we consider as the pith and marrow of the Scriptures. If Arnold can permeate our religion with sweetness and light, we will set him alongside of Luther and Wesley. Arnold always abhors vulgarity. He intimates that Americans possess it in common with the middle class of England. He has finished his work, but a London paper says that scarcely anything good comes into the life of England but it originates among the Dissenters, whom Arnold abhorred. Had he lived under the Reformation of Wesley, it would have offended his nice taste; but Lecky said that the movement energized all the religious life in England, and its moral vigor and quickened faith turned back the tide which caused the French Revolution. A life which turned the house of Lady Huntingdon into a chapel and washed the grimy faces of the miners with their own tears, was not to be spoken lightly of. The hymns of Charles Wesley have done more to sweeten the life of the world than all Mr. Arnold even wrote. He carried about with him the pedagogic air to the extreme, and the atmosphere was filled with the whack of the ferule and the frown of disapproval. Arnold's school-mastering airs prevented him from seeing and recognizing what was going on about him. He contrasted his life with the tender and sympathetic life of his father, Dr. Arnold of Rugby. The speaker closed with a glowing arraignment of a man who could quote the men of antiquity as personating perfection and leave out Him who alone represents all that goes to make human perfection.

This halting scribe could but follow a long distance in the rear as he listened with rapt attention to the unequaled intellectual repast so lavishly given. The evening was one of unusual profit. Bishop Mallalieu pronounced the benediction.

W. P. A.

The New Form

The New York *Christian Advocate*, "primus inter pares" of *Advocates*, and ZION'S HERALD of Boston, the free lance among Methodist newspapers, appear in the familiar magazine form, about the size of the *Advance*. These vigorous and racy organs of Methodism never looked so attractive before. — *The Advance* (Chicago).